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# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## El Salvador missionaries say one learns to live with war

By Eric Bridges

SAN SALVADOR — El Salvador (BP) Southern Baptist missionaries Bill and Libby Stennett were sitting in a San Salvador hamburger shop one day when a group of armed men in civilian clothes barged into the restaurant, grabbed four or five young males and hustled them into a van waiting outside.

One of the kidnappers returned, looked long and hard at the missionaries, and said, "You haven't seen anything, have you?" Then he left and the van sped away.

Maybe the kidnappers were a death squad. Maybe they were guerrillas on a "recruiting" drive. "When something happens, you never know whether it's the left, the right, or just somebody taking advantage of the situation," says Stennett. He has no idea what happened to the kidnap victims.

As the war between Marxist guerrillas and El Salvador's shaky government drags into its fifth year, the Stennetts have almost forgotten what peace is like. You don't get away from the war, they say; you learn to live with it. That's what they've done for most of their seven years as literature missionaries in the tiny Central American nation.

More than 50,000 people have died in the violence. Hundreds of thousands of the nation's 4.8 million people have abandoned their homes because of the fighting. Death squad killings continue. And the guerrillas talk of a new fall offensive.

The Stennetts know about offen-

sives. So do their missionary colleagues Ernie and Lee Ann McAninch. The younger McAninches arrived as new missionaries in December 1980, one month before the guerrillas' so-called "final offensive" rocked San Salvador with daily bombings.

But things were calmer this summer in the city. The guerrillas concentrated on the eastern countryside. According to the Stennetts' son John, there's no reason for fear unless you happen onto the "wrong place at the wrong time."

### Baptized 100

More hopeful news is that the Baptist bookstore and book deposit (operated by the San Salvador missionaries) are setting sales records. People want Christian books, Stennett explains, because conflict drives them to search for answers to life's questions. A pastor by training, he can barely keep up with preaching opportunities and baptized at least 100 people last year.

So the missionaries feel fairly confident about the present and future. But you don't make long-term plans in El Salvador. The following incidents would have sent less determined persons home long ago:

—A group of polite young guerrillas stopped the Stennetts one morning in January as they were getting into their car. The guerrillas declared they were "borrowing" the car but promised to return it. They fled when a compatriot ran up warning of approaching police.

—The Baptist bookstore received an anonymous note demanding a large sum of money be brought to a city park or the bookstore would be destroyed. Stennett and McAninch, shadowed by the police, went to the park carrying a satchel stuffed with paper. Nobody showed up.

—Four bombs exploded near the bookstore on another day, each blast coming closer. "I thought, now this is our day, we're finally going to get something," remembers Stennett. "We lost a few windows and the employees got shook up a little bit, but within an hour we were back open again and in business as usual."

More than 100 Protestant and evangelical missionaries worked in El Salvador when the Stennetts arrived seven years ago. Perhaps 10 remain, he estimates.

The two Southern Baptist couples appreciate the fact the Foreign Mission Board has allowed them to make their own decisions about staying, though that policy draws occasional criticism from concerned churches and anxious family members of missionaries in trouble spots.

"Hey, I'm not a martyr,"

McAninch emphasizes. "I take care of my skin. But if you're in God's will and you're killed or harmed in any way, you'll be with him in glory. I don't mean that to sound like I'm some kind of hero. I'm not. But that's what I believe. If it weren't for that we wouldn't be here. Also, if I thought it was unsafe enough for my kids and my family, I wouldn't come."

### Evangelicals tripled.

One question often put to the two couples is: what's the point? How much ministry can be done in a war situation? Their answer: plenty. According to a new study, evangelicals now number at least 700,000 in El Salvador, roughly 15 percent of the population. That's more than triple the number counted five years ago, when the war began to heat up. If growth trends hold steady, evangelicals could make up a quarter of the population within two years.

"El Salvador is faced with so many extremes," explains McAninch. "You have the far left. You have the far right and every different color in between. They've had change of government ever since the beginning and people are tired of it. They're looking for something more firm, something that's not going to change. And the Word of God does not change."

Some 55 churches in the Baptist Association of El Salvador (primarily related to American Baptists) count about 5,000 members. Perhaps 100 independent Baptist congregations nationwide draw thousands more.

"Evangelicals could make up a quarter of the population within two years."

But Baptists suffer. Last fall guerrillas shot and killed Mario Agila, lay youth director at First Baptist Church of San Salvador. He was driving with the church youth group through eastern El Salvador, returning from a trip to Honduras. Guerrilla snipers mistook their Jeep for a military vehicle.

Baptists haven't let their own pain blind them to the pain of others. Emmanuel Baptist Church, for example, sponsors a children's home in San Salvador for war orphans and children separated from their families by the conflict. (Southern Baptists have provided shoes, clothes, medicine, and other materials for the children).



WATCHING AND WAITING—Thousand of Salvadorans, many of them children, have been driven from their homes by the war in El Salvador. This young boy lives with 500 other refugees in an abandoned sugar mill on the edge of guerrilla territory. Soldiers guard the makeshift camp, which has been attacked by guerrilla forces. Southern Baptist hunger and relief funds provided food and medicine for many refugees. (BP) PHOTO By Joanna Pinneo

## Young boy's trip to help homeless opens door for inner-city outreach

PHILADELPHIA, Pa. (EP)—When 11-year-old Trevor Ferrell of Philadelphia's Main Line suburb saw a news report of a homeless man on TV last winter he had no idea that his urge to bring him a pillow and a blanket would start a new outreach to the poor.

This event soon led to nightly tours in Philadelphia's inner city where Trevor and his parents provided soup and sandwiches, clothing and blankets to those in need. Trevor sought help from neighbors in his community and from churches which he and his father visited, occasionally with their homeless friends from Philadelphia's streets. This aroused the interest of local newspapers, the dailies and finally television and magazines.

Today, other volunteers help with the food deliveries and about 75 families cook for them. A fast-food restaurant donates hamburgers and grocery stores contribute food. Other gifts have included a van for deliveries and an old house with 33 rooms to be used for housing those who have nowhere else to go.

Trevor's Place, as the house is appropriately called, already has five residents, even though the plumbing is so bad that the estimated cost of repairs is \$25,000. Help-

ing with the repairs are a small group of volunteers who work on Wednesday, Thursday and weekends. When the Ferrells were concerned about how to manage the growing operation, a fellow member of the Gladwyne Presbyterian Church suggested they get in touch with the nearby Resources for Human Development organization for help with administration and fund raising details. This move has enabled them to devote full time to their work with the homeless and even consider expanding it elsewhere.

Despite the success in helping others, the Ferrells concede there has been a price to pay. Trevor will have to repeat his sixth grade because of time lost from homework and Mrs. Ferrell admits she gets tired from washing so many pots and pans. Trevor's father found himself so busy with the outreach started by his son that he had to close down a profitable TV repair service that allowed him to have a suburban home with a swimming pool and send his children to private schools. When he closed his shop for the last time an old friend came by and told him: "I know you're doing the right thing. I know the Lord is behind you."



# Editorials..... by don mcgregor

## The Pressler challenge of Baptist Press

The controversy that has engulfed Southern Baptists in recent years has continued to open up new cans of worms in unexpected places. In some instances, however, the newly opened can may have given us an opportunity to examine a situation that needed examination without our knowing it.

This surely could be the case with Paul Pressler's challenge of a Baptist Press story written about a surreptitious (I looked that word up) taping of a telephone conversation with a Southern Seminary student and then turning the tape over to a daily newspaper reporter in Houston, also without the student's knowledge.

Pressler claimed that Baptist Press had treated him unfairly in reporting the incident, though it is hard to imagine that he could have challenged the fairness of the story following his own actions.

Pressler admitted that the story was accurate but claimed that he should have been contacted. When it was pointed out that he had been contacted, he said he should have been quoted in the story. When it was pointed out that a separate story had been written quoting him, he said the student had been quoted in the second story while he (Pressler) had not been quoted in the first.

What had happened was that the initial story detailing the student's complaints had run two pages in length. In accordance with its policy of not running any story over two pages, Baptist Press had decided to put Pressler's defense in a second story that was written immediately. In its own defense, Baptist Press pointed this out, but Pressler noted that the student had been quoted

again in the second story, therefore there was less than fairness.

Nevertheless, the complaints of Pressler, who was a member of the Executive Committee at his first meeting, caused the Executive Committee to give thought to the story. Therein lies a problem with Baptist Press for which there is no answer. The only money for funding Baptist Press comes from the Cooperative Program. The only Baptist Press staffers are Executive Committee employees, but there is no money for an independent staff.

That is not the prime problem, however. The complaint was turned over to the Administrative and Convention Arrangements Subcommittee of the Executive Committee, and then it went to the public relations workgroup for study. There is the new can of worms.

Baptist Press is not a public relations function. It is a news operation separate and apart from public relations. The objectives are different. A story designed to acquaint Southern Baptists with facts, regardless of the merits or demerits of the story, has no reason to be examined by a public relations functionary group.

Baptist Press was initiated to provide a news service for the Baptist state papers. It is not a public relations arm of the Executive Commit-

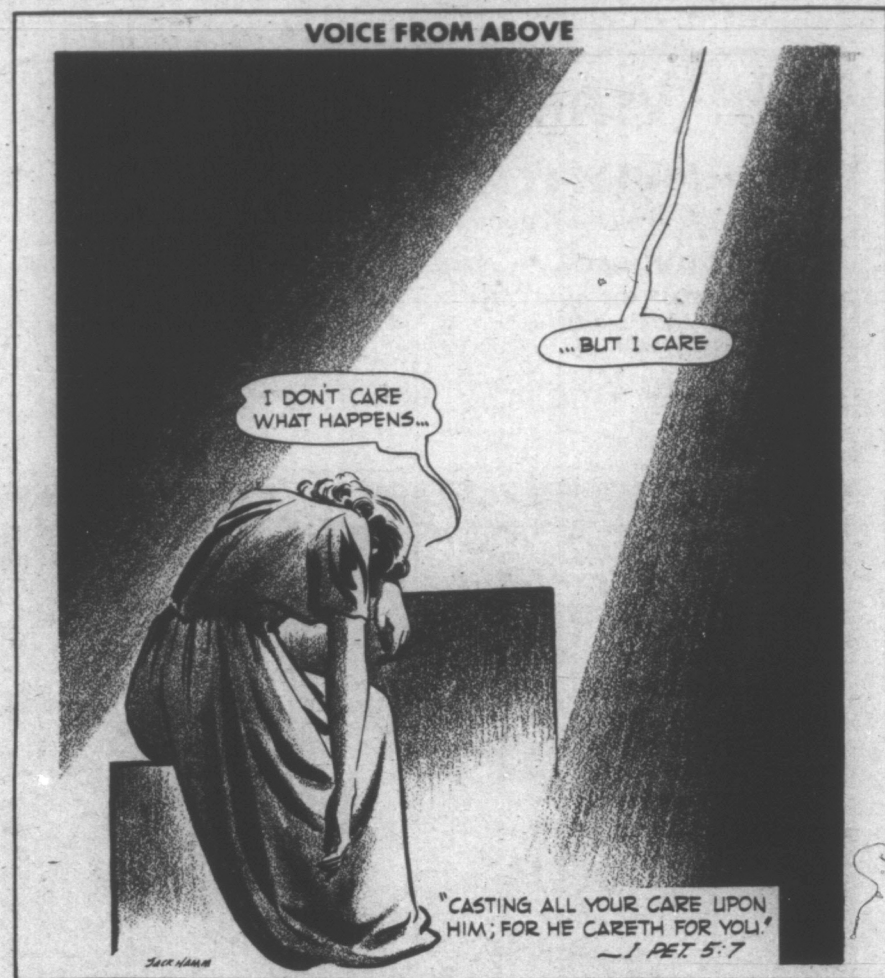
tee, though its staff members are a part of the public relations office of the committee.

The Southern Baptist Press Association, the organization of Baptist State papers, has a Baptist Press liaison committee. Its job is to deal with Baptist Press from the perspective of the state papers. The editor of the *Baptist Record* is a member of that committee. When the public relations workgroup of the Administrative and Convention Arrangements Subcommittee of the Executive Committee examines the efforts of Baptist Press, it is for sure that members of the Southern Baptist Press Association's Baptist Press liaison committee will be there.

The *Baptist Record* has not always agreed with everything that has gone on within the purview of Baptist Press, but we have not hesitated to discuss our differences with that staff. By and large, it has been a healthy relationship.

We are not interested in the public relations workgroup deciding what is or is not news and whether or not a story has been handled objectively, though that group might be able to render a very competent judgment.

Southern Baptists just don't need such a committee making news decisions for them. To my knowledge, such investigations have not been



utilized before. We needed to know about this procedure, even though it took conflict to unearth it. It needs to be changed.

The Baptist state papers have been charged by their separate states to be the news agencies for the Baptists in the states. We want to make those decisions and feel that we are capable of doing so.

The issue has not made its way to the floor of the Executive Committee to this point, though it engendered a great deal of talk in the halls. Finally Pressler obtained the permission of committee chairman Dewey Presley

of Dallas to let a Louisville, Ky., attorney, Alan Sears, also a committee member, make a statement that there had been no illegal action involved in the set of circumstances. Whereupon another Louisville attorney, John McCall, pointed out that while there were no illegal actions there were matters of ethics to consider. McCall noted that while he had been attending Executive Committee meetings for five years and had never uttered a word that would have been divisive, Pressler had caused divisiveness over the Baptist Press matter on his first attendance.

### Guest Editorial . . .

## The Southern Baptist Convention — Annual Meeting

An eight-part series

### Part 2

By Owen Cooper

Once each year, the Southern Baptist Convention (SBC) assembles for its annual meeting. The body is composed of approximately 17,000 messengers, not delegates, from approximately 6,500-7,500 of the 36,302 churches. The group meets, adopts an agenda (which has been prepared by the Committee on the Order of Business), constitutes itself into an organized body, and proceeds with the agenda.

The agendas of the SBC can usually be divided into three parts:

- Reports of the various boards, commissions, and agencies.
- Business matters, including the report from the Executive Committee, action to be taken upon motions introduced, resolutions, election of officers, business that may have been brought forward, and other matters to appropriately come before the body.
- Inspirational messages, which at times may be a part of the reports of the agencies.

The primary purpose of the convention, and most of the scheduled time of the convention, is given to the

reports of the convention's agencies. Printed reports from all 23 sections are available at the convention in the Book of Reports. Each of the 23 convention agencies and related organizations is allotted time to report on their activities during the past year. The Executive Committee presents a financial report, recommends a budget, and presents other matters for consideration. Without these reports, there would be no need for an annual meeting. Actually, the convention is a "business meeting" interspersed with periods of inspiration.

There were actually two conventions held in Kansas City. The first was the annual business meeting. This meeting was a great and inspiring success. Reports indicated that the income was the largest in the history of the convention, the budget adopted for mission work and other activities was the largest ever, the number of home missionaries was the greatest ever; the number of foreign missionaries was at an all-time high, the enrollment in our six seminaries of 12,340 students represented the most ever, baptisms on

the foreign mission field were the largest ever, the ACTS and BTN television networks were launched, and the report of Bold Mission Thrust indicated good progress. With the exception of the number baptized, reports indicated progress on all fronts. Plans are already under way for great future simultaneous revival campaigns in an effort to reach record heights in baptisms.

From any objective viewpoint, this convention in Kansas City was a success and indicated a united, viable, spiritual body. However, few of the above accomplishments were headlined in the secular press, presented on television, or voiced on radio. This is tragic.

In Kansas City, there was another convention. There is the one that dealt with the election of officers, action on motions, consideration of resolutions, and other items. This is the convention that made the headlines, created tensions, became divisive, and the one being talked about. This is the convention that portrayed to the listening and reading public a divided, antagonistic, even ill-

tempered organization.

Assuming the Lord's will was done in connection with the election of every officer, every motion adopted, and every resolution approved, the conditions existing during these actions and the images presented to a secular world brought no credit to the convention, no honor to its messengers, and no glory to God. The right thing can be done in the wrong way. We are also stewards of how we perform as well as what we perform.

Yes, there were two conventions in Kansas City. One was a good convention. The second will have many different value judgments, but few can applaud the spirit that prevailed during the time the second convention was in session.

Whose fault was it for two conventions? It was my fault, it was the fault of other messengers, and it reflects our lack of love, understanding, and believing prayer.

Owen Cooper, a retired industrialist in Yazoo City, is a past president of both the Mississippi Baptist Convention and the Southern Baptist Convention.

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## Funding bill maintains non-profit mail rates

WASHINGTON (BP)—Barring possible across-the-board rate changes by the Postal Service's Board of Governors, a large catchall fund bill passed by Congress will keep non-profit rate at their current levels through Sept. 30, 1985.

Called a "continuing resolution," the \$370 billion appropriations measure provides \$801 million for the "revenue foregone" subsidy which Congress uses to reimburse the Postal Service for the difference between full commercial rates and the reduced rate charged a variety of non-profit and other mailers.

Passed by the Senate 78-11 and the

House 252-60, the spending bill contains fiscal 1985 funding for a number of federal departments and agencies for which Congress had not cleared regular appropriations bills.

Congress' \$801 million appropriation for revenue foregone was well over the \$400 million Reagan administration budget request. This is the second consecutive year Congress has fully funded the postal subsidy, maintaining current rates.

However, rates could yet be affected during 1985 should the Postal Service Board of Governors agree to implement changes recommended by the Postal Rate Commission.

## FMB names Faulkner, Maroney to new jobs

RICHMOND, Va. (BP)—The Foreign Mission Board has named Jimmy Maroney its new senior evangelism consultant and missionary John Faulkner associate director for eastern and southern Africa.

Maroney will replace Ervin Hastey as senior consultant for evangelism and church growth when Hastey retires Jan. 4. Faulkner, missionary to Zimbabwe, will replace Maroney.

In another personnel change, the international trustees of the board's Baptist Spanish Publishing House, El Paso, Texas, have named Bob Tucker, associate to the director for western South America, to be associate director of the publishing house.

The board also announced the Dec. 31 retirement of Franklin Fowler, senior medical consultant. Hastey will be retiring after 32 years of service with the Foreign Mission Board and Fowler after 37 years' service.

Hastey and his wife, the former Ruth Tyson of Buffalo, Okla., were missionaries to Mexico for 22 years and to Panama for three years before he joined the Foreign Mission Board staff in 1977.

Fowler, the son of pioneer missionaries to Argentina, helped found the Baptist hospital in Asuncion,

Paraguay. He and his wife, the former Dorcas Hauk of Oklahoma City, were missionaries to Paraguay and Mexico for 14 years before he joined the Richmond staff.

Before coming to Richmond, Maroney was a missionary in Nairobi, Kenya, where he was director of the Baptist Center for Urban Studies. He also has been a missionary to Ghana and Ethiopia and a journeyman in Ghana. He was pastor of churches in Texas and taught in Everman and Wichita Falls, Texas.

Faulkner, a general evangelist assigned to Harare, Zimbabwe, has also been an evangelist and church adviser in Kwekwe (formerly Que Que) and a camp bookstore manager and seminary teacher in Gweru (formerly Gwelo). Before his missionary appointment in 1970, he was pastor of churches in Texas and Alabama. Faulkner considers Tuscaloosa, Ala., his hometown.

Tucker and his wife, both of Texas, have been missionaries for 21 years. They most recently lived in Colombia, his home base for eight years as associate to the director for western South America. Tucker was liaison between Southern Baptist missionaries in that region and the Foreign Mission Board.

# The Baptist Record

## A first in the nation

## Sunday School enrollment clinic held in Tupelo

A first in the nation in Sunday School enrollment training in an area not classified as metropolitan was held Sept. 30 to Oct. 7 in Tupelo with 13 churches participating.

Keith Wilkinson, director of the Sunday School Department for the Mississippi Baptist Convention Board, said the clinic was called the Lee/Northeast Enrollment Training Clinic and was based on the format that has been used in Metro Area Enrollment Training Clinics. It was a part of the Sunday School emphasis of 8.5 by '85, or the effort to have 8.5 million Southern Baptists enrolled in Sunday School by 1985, Wilkinson pointed out.

The format is to send a team of

workers into each church to lead in the enrollment clinic rather than only a director. The teams consisted of a director, a youth-adult specialist, and a preschool-childrens' specialist.

On the first Sunday afternoon, 792 people from the 13 participating churches went on a "search blitz" and enrolled 113 new members. Wilkinson said that the group turned up 3,606 prospects in two hours. From the efforts of the clinic, the churches have started 22 new units and enrolled 17 new workers. An attendance goal for the second Sunday of 4,238 was barely missed with an attendance on Super Sunday of 3,894, Wilkinson noted.

William P. Smith III, director of missions for Lee Association, said there were three things that had to be noted. He said that the church members are more conscious of the number of people who are not in a local church, that the members are conscious of a need for training and sometimes for change, and that there has been an increased fellowship among the churches of the association.

Wilkinson said the Sunday School Board participated financially in the clinic and will be studying it thoroughly. The board may have five others in various regions over four or five years, he said.

## Foreign Mission Board approves 45 journeymen

RICHMOND, Va.—The Foreign Mission Board approved 45 young adults for training as journeymen during its October meeting in Richmond, Va. They come from more than 25 states and the District of Columbia.

Those who receive medical clearance and successfully complete a five-week training session at the Cauthen Missionary Learning Center in Rockville, Va., will be commissioned Feb. 8 by the board.

Four have Mississippi connections. Talitha Edwards, daughter of Mr. and Mrs. Rex Savage of Grenada, will be assigned as a pharmacist to Korea. She has been employed as a relief pharmacist at local drug stores in Grenada. She attended Blue Mountain College and was graduated from University of Mississippi. She is a member of First Church, Grenada.

Beth Watkins, daughter of Mr. and Mrs. Walton M. Watkins of Moselle, will be assigned as a secondary English teacher to Japan. A graduate of USM, she has been an English and chorus teacher in Bay St. Louis. She has served as pianist and organist at

Fairfield Church, Moselle, as pianist at First Church, Long Beach, and as a staff worker at Gulfshore Assembly. She is a member of First, Long Beach.

Melody Allen of Memphis is a student at Union University, Jackson, Tenn. She is the daughter of Mr. and Mrs. W. Wayne Allen; her father is pastor of Briarcrest Baptist Church, Memphis. Though born in Memphis, she has lived in Mississippi. She will be assigned as an elementary and secondary MK teacher to South Brazil.

Carla Eitel has worked in Mississippi as a Home Mission Board summer missionary. She has been assigned as a religious education teacher to Zambia. She is the daughter of Mr. and Mrs. David Eitel of LaPlata, Mo., and is a member of



Edwards

Watkins



Allen

Eitel

First Church, LaPlata. Recently she was on the staff at Windermere Baptist Assembly. She is a graduate of Hannibal-LaGrange College.

## Southern Baptists start 1,151 Sunday Schools

NASHVILLE, Tenn. (BP)—Southern Baptists started 1,151 Sunday schools during the 1983-84 church year ending Sept. 30, topping the goal of 1,000 starts for the eighth consecutive year.

More than 300 of the new Sunday schools were in Texas and more than 100 were in Florida. Texas Southern Baptists surpassed a goal of 200 with 310. Florida, with the second highest number of new Sunday schools fell short of its goal of 110 by two.

Ten state conventions in addition to Texas met their goals for the year. They were Arizona, 49 new Sunday

schools (with a goal of 30); Nevada, 33 (goal of 17); Alaska, meeting a goal of 30; Louisiana, 29 (goal of 25); Oklahoma, 26 (goal of 25); Kentucky, meeting a goal of 25; Utah/Idaho, 20 (goal of 21); Kansas/Nebraska, 19 (goal of 11); Minnesota met a goal of 12; and New England, 12 (goal of 8).

Since the Baptist Sunday School Board began a new emphasis on starting Sunday school programs in 1977 there have been 8,392 new Sunday schools reported throughout the convention, said James Lackey, growth consultant at the Sunday School Board.

## Correction

In preparing the story on the Mississippi Baptist Convention that appeared in last week's issue of the Baptist Record, the chairman of the committee on order of business, Robert Hanvey, was named as pastor of First Church, Brookhaven. Hanvey is pastor of First Church, Hazlehurst. Robert Self is pastor of First Church, Brookhaven.

## Alabama missionaries must pay back taxes

RICHMOND, Va. (BP)—At least 40 Southern Baptist foreign missionary families from Alabama are paying back state income taxes they didn't realize they were obligated to pay.

Under extended terms of a statewide tax amnesty program in Alabama, missionaries were given until Aug. 31 to file returns and pay state taxes on income earned overseas during 1981, 1982 and 1983. Missionaries will be exempt from paying Alabama income tax on overseas earnings for 1984 and thereafter, thanks to legislation enacted by the Alabama Legislature this summer.

Carl Johnson, Foreign Mission Board vice-president for finance, estimates as many as 400 of Southern Baptists' 3,400 overseas missionaries may claim Alabama as their domicile. "A number of our missionaries — and we don't know how many — already may have been filing their (state) returns and paying their tax all along," he added.

Missionary compliance with the state tax laws has been strictly voluntary, Johnson said. The affected missionaries, some of whom have lived overseas 20 years or more, simply were not aware of their obligation since their salaries were not earned within the state.



# State convention is time for fellowship, worship

By Robert M. Hanvey

It is almost convention time! Time to fellowship, time to laugh, time to share ministerial stories, and time to see where we have been, where we are going and what is of major concern to all. That is what convention is — business and fellowship. It is also worship! Our president, Charles Pickering, will lead us to enjoy these various times.

Fellowship and sharing about the local church and about Mississippi Baptists finds its way to the convention. Gathered either at the back of the sanctuary of First Baptist Church, Jackson, or alongside one of the Bookstore exhibits, messengers have opportunity to exchange tall tales from the previous year's happenings. All of us enjoy this time together. Laughter is a tremendous commodity and medicine. With high spirits we enjoy the total program.

The program for the 1984 convention is filled with worship experiences. D. L. Lowrie and Grady Cothen will lead the Bible treasures. The Planned Growth in Giving emphasis will prove to be the vehicle through which pastors and staff members can employ the stewardship emphasis from the Bible treasure times. Planned Growth in Giving is a sub-title of the convention theme: "Tell the world through giving." Bill O'Brien, Frank Pollard, Winfred Moore, Bill Nichols, and

Gene Henderson will provide strong preaching to support the convention theme and challenge Mississippi Baptists. This challenge can be extended to the local church.

To assist us with the program emphasis, Dr. Earl Kelly always prepares an interesting segment. He, Bill Sellers, Julius Thompson, John Alexander, and T. T. Crabtree have informative programs about our thrust as Mississippi Baptists, especially the new annuity program and the Planned Growth in Giving emphasis.

There will be a wide variety of musical emphases to lend support to both the fellowship and worship times. Many personalities from across our state will lead and share their musical talents. The music has been and will be one of the highlights at the 1984 convention.

All in all, our convention program will be timely, informative, and worshipful. The appropriate times for fellowship and for convention business will be opportunities to share, to evaluate, and to see what is behind and what is on the horizon.

Let me encourage pastors, staff members, church members, and family units to attend every session. Each session will be informative and worshipful. Conventions are really what we make them in our hearts or what we determine them to be for us and all other Mississippi Baptists. Let us determine that it is good.

Robert M. Hanvey is pastor of First Church, Hazlehurst, and chairman of the Mississippi Baptist Convention Committee on order of business.

# Constitution changes due convention consideration

The constitution and by-laws committee of the Mississippi Baptist Convention will propose several changes for the constitution of the Mississippi Baptist Convention during its meeting Nov. 12 to 14 at First Church, Jackson.

The proposed changes will be read during the 1984 convention and will be presented to the 1985 convention for action. The proposals follow. Page references are from the 1983 Mississippi Baptist Convention Annual.

Page 183, Article IV, Section 3, Line 4 — Change "any Convention Boards or Commissions" to "all Convention boards, commissions, and committees."

Page 187, Article V, Lines 6-7 — Delete "and in cooperation with the National Baptist Convention, the Mississippi Baptist Seminary."

Line 13 — Insert "Mississippi Biracial Baptist Commission." — "Baptist Foundation, Board of Ministerial Education, Christian Action Commission, Education Commission, Historical Commission, Mississippi Biracial Baptist Commission, and camps and assemblies."

Page 190, Article XIII, Section 1, Line 3 — Insert "Mississippi Biracial

Baptist Commission." — Members of the Baptist Foundation, Board of Ministerial Education, Convention Board, Education Commission, Historical Commission, Mississippi Biracial Baptist Commission and the trustees owned or supported by the convention.

Page 192, Article XIX, Section 2, Line 3 of (3) — Delete "Cooperative Ministries with National Baptists," and it will read "Missions in Mississippi, including Brotherhood, Church Administration, Church-Minister Relations, Church Music, Church Training, Cooperative Missions, Evangelism, Mississippi Biracial Baptist Commission, Student Work, Sunday School, Woman's Missionary Union, and any and all other activities promoted by the Convention Board in Mississippi."

Change (4) to read: "Missions outside Mississippi, including current activities of the Home and Foreign Mission Boards of the Southern Baptist Convention."

Page 193, Article XXI, Section 2, Line 5 — Change "Alcoholic and narcotic addiction" to "Alcohol and Drugs"

Line 6 — Change "Church-State" to "Church-state"

Line 10 — Change "Human rela-

# Planned growth in Giving to be emphasis

The Planned Growth in Giving concept will be a major factor of the Mississippi Baptist Convention when it meets Nov. 12 to 14 at First Church, Jackson. Planned Growth in Giving will be highlighted on Monday evening when T. T. Crabtree, pastor of First Church, Springfield, Mo., makes his presentation. Crabtree is national chairman of the Southern Baptist Convention National Task Force on Planned Growth in Giving Committee.



Planned Growth in Giving is a concept that is designed to encourage a percentage increase in giving for missions causes beginning with the individual. As the individual increases his percentage in giving, his church will be asked also to do the same through the state convention offices. The flow would move on until the missions income for the Southern Baptist Convention would be \$20 billion annually by the end of the century. This could be accomplished, it has been pointed out, if churches would be able to increase their gifts to missions through the Cooperative Program by 7.5 percent of their undesignated income by the year 2000. The continued goal is to be able to send 75 percent of Cooperative Program receipts to the two mission boards.

Thus Planned Growth in Giving is seen as a means of accomplishing Bold Mission Thrust, the missions emphasis adopted by the Southern Baptist Convention in 1977 at Kansas City. The goal of that emphasis is to make an evangelistic witness available to everyone in the world by the end of the century.

Crabtree will speak to those concerns.

# Hong Kong pact promises religious freedom after 1997

HONG KONG (BP) — Baptists, missionaries and others in Hong Kong breathed a large sigh of relief over religious freedom promised in the recently initialed Chinese-British agreement outlining Hong Kong's future, according to one Southern Baptist missionary.

"I think the mood in Hong Kong is one of optimism all the way through," said Lynn Barrett, press representative for the 69 Southern Baptist missionaries in Hong Kong. "China and Britain have made this a completely binding international agreement and put it into the hands of the entire world."

More than a million copies of the 43-page document were released in Hong Kong Sept. 26 when it was initialed and the presses were "still running day and night" at month's end, she said.

The long-awaited agreement pledges continued autonomy and private ownership for churches, religious institutions and schools in Hong Kong. Believers also can maintain ties with religious groups in other countries, and missionaries can stay in the former colony.

In addition to churches, Baptists and missionaries in Hong Kong operate a college, a seminary, several secondary schools, a publishing house and a hospital. More than 30,000 Baptists worship in some 70 churches and mission points.

The overall pact seeks to preserve Hong Kong's capitalist economy and social system without major change for 50 years after 1997, when Britain's sovereignty over Hong Kong officially reverts to China. It will be formally signed in November if approved as expected by Britain's Parliament and China's National People's Congress.

Travel in and out of the rest of China, however, will continue to be

restricted. The Chinese government has proclaimed a "one country, two systems" policy concerning Hong Kong and reportedly is anxious to prevent Hong Kong social influences, including religion, from creeping into the mainland.

Besides religious freedom, the agreement promises the rights of a free press, assembly, association, travel, movement, correspondence, strikes and choice of occupation. But there are no guarantees about what happens after 2047, when the 50-year pledge expires.

The people of the post-1997 Hong Kong Special Administrative Region — to be known as "Hong Kong, China" to the world — will elect their own local government, but China will appoint an executive administrator.

# Caledonia man named US-2er

Raymond Caldwell, III, of Caledonia, Miss., was among 35 young adults appointed US-2 missionaries by the Home Mission Board who recently attended orientation meeting and a commissioning service hosted by Second Ponce de Leon Church, Atlanta, Ga.

US-2 missionaries are college graduates 27 years old or under who serve for two years in mission capacities within the United States.

Caldwell serves with the Home Mission Board's church extension department in Grand Rapids, Mich. He is a graduate of William Carey College.



Caldwell

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# Seminary body approves bi-racial commission

The Mississippi Baptist Seminary Board of Trustees has approved plans for the establishment of a bi-racial commission that would be the governing body for the seminary, according to an announcement by William P. Smith III, chairman of the seminary's trustees and director of missions for Lee Association.

Through the efforts of the seminary, work is also being carried on at Sophia Sutton Assembly near Prentiss, in church development, and in black Baptist Student Union endeavors.

The president of Mississippi Baptist Seminary is Richard Brogan. Until June of 1978 he was director of the Mississippi Baptist Convention Board's Department of Work with National (black) Baptists. Since then he has been president of the seminary. It is predominantly a black

institution. The new commission, which would come into being after a favorable vote by the Mississippi Baptist Convention in November, would be the channel through which Southern Baptists and black Baptists in Mississippi would provide the financing for the seminary, Smith said.

The Seminary has 18 trustees under the present structure. Nine of the trustees are elected by the Mississippi Baptist Convention and nine by the nine black Baptist bodies in the state. The ratio would continue to be nine and nine in an 18-person commission, but the nine members to be elected from the ranks of Mississippi Baptists would be from the membership of the Mississippi Baptist Convention Board and elected by the board. The other nine members of the new commission would be elected by the National Baptist bodies that participate financially.

Brogan would become the administrative director of the new commission, to be called the Mississippi

Bi-racial Baptist Commission.

"Hopefully, the new structure can provide more adequate resources to the black Baptist community. We would be involved in the endeavor together and sharing with each other," Brogan said. "It is a two-way street, a cooperative ministry."

At this time there are 110 full-time students involved in seminary work and some 600 to 700 total. Many are students in the seminary's 24 extension centers. Of the 60 students who are involved at the main campus in Jackson, 32 are studying for the ministry.

Brogan would continue as president of the seminary in addition to being director of the commission. Hickman Johnson, a black bi-vocational pastor, is academic dean and under appointment by the Home Mission Board.

New members for the commission would be elected from the Convention Board, but members already serving who have been elected by the convention would continue to serve until they rotate off of the commission.

# Jones suggests SBC manifesto on equality

CHATTANOOGA, Tenn. (BP) — An Atlanta Baptist pastor proposed a Southern Baptist convention "Manifesto on Equality" to counteract a resolution adopted by the SBC last June which he claimed "Denigrated every woman on the planet."

Peter Rhea Jones, pastor of First Church, Decatur, Ga., suggested the manifesto during an address to about 85 Baptists attending a seminar at First Church, Chattanooga, sponsored by a group calling itself "Christians on Pilgrimage," organized following the Southern Baptist Convention meeting in Kansas City, MO., last June.

Jones and three other speakers urged participants to organize effectively and go to the Southern Baptist Convention in Dallas prepared to voice their views on the role of women in the church and convention.

Although the group did not draft a proposed resolution, seminar participants gave Jones' proposal for a

"Manifesto on Equality" a standing ovation and discussed the process for presenting their views when the SBC meets next year in Dallas.

Jones said such a "Manifesto on Equality" should be based on the writings of the Apostle Paul who said in Galatians 3:28 that "there is neither Jew nor Greek; there is neither slave nor free; there is neither male nor female. For you are all one in Christ Jesus."

He called for a healthy debate on ordination in the Southern Baptist convention, expressing hope Baptists will study the entire Bible rather than using only a few verses to prove their point. The debate, he added, should not just deal with the ordination question, but the role of women in the church.

"All the activities of life are but the output of the energies of the soul in the form of one's thinking." — J. B. Gambrell

# Med-dental meet set Nov. 1-4

Six SBC agency heads, a world renowned leprosy expert, and a 94-year old former president of the Southern Baptist Convention headline the eighth national meeting of the Baptist Medical-Dental Fellowship, Nov. 1-4 in Atlanta, Ga.

Paul Wilson Brand, chief of rehabilitation at the National Hansen's Disease Center, Carville, La., the only leprosy hospital in the continental USA, will keynote the meeting on November 1.

The son of missionaries, Brand grew up in the mountains of India and was educated in London, England. He returned to India as an orthopedic surgeon and professor at the Christian Medical College, and while there was the first surgeon in the world to demonstrate the feasibility of prevention and correction of leprosy deformities.

Three to five hundred Baptist doctors, dentists, and persons in related health fields are expected to attend the meeting which will feature addresses by six SBC agency heads. James H. Smith, Brotherhood; Keith Parks, Foreign Mission Board; Bill Tanner, Home Mission Board; Randall Lolly, Southeastern Seminary; Carolyn Weatherford, Woman's Missionary Union; and Jimmy Allen, Radio and Television Commission.

Louie E. Newton, at 94, the oldest living former Southern Baptist Convention president, is scheduled to give a welcome to the doctors.

The doctors will also hear reports from Baptist Medical-Dental Fellowship members who have served in volunteer capacities overseas, as well as foreign mission medical missionaries.

Requests for registration information may be mailed to Henry Love, Executive Director BM-DF, 1548 Poplar Avenue, Memphis, TN 38104.

# Jackson native to speak for library workers

Joy Morgan Davis, a speaker and author now living in Dallas, Texas, will be coming home when she arrives in Jackson to address the Mississippi Church Media Library Workshop Oct. 19 and 20 at First Baptist Church.

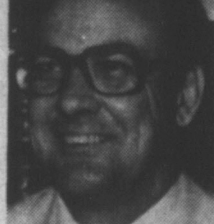


Mrs. Davis She is the daughter of the late W. C. Morgan, who was the first director of the Mississippi Baptist Church Music Department. Mrs. Morgan now lives in Clinton.

Mrs. Davis is the author of the recently published book, *A Woman's Song*.

# Leake County calls director of missions

Leake County Association has called David Satterwhite, pastor of Mt. Olive Church in Carroll County, to be director of missions.



Satterwhite was born in Amory, and reared in Tupelo. He is a graduate of Southwestern Seminary and Luther Rice Seminary and earned a doctorate from the International Bible Institute and Seminary. He will assume his duties Oct. 29.

# Trustees delay price increase, Hear Bold Mission Reports

NASHVILLE, Tenn. (LBP) — A church literature price increase scheduled for April 1985 was delayed three months to July 1985 by members of the Baptist Sunday School Board trustee executive committee in their monthly meeting in Nashville Sept. 27.

Committee members also heard President Lloyd Elder and four program leaders urge involvement in Bold Mission Thrust and outline 1984-85 plans for support of the Southern Baptist Convention goal of sharing the gospel with every person in the world by 2000 A.D.

The postponement of the scheduled five percent literature price increase was made possible by excellent sales in 1983-84 and will result in a savings to churches of approximately \$700,000, according to James Clark, executive vice-president.

The delay marks the fourth time in the board's history, and the second consecutive year, that literature price increases have been delayed.

"I want to encourage all Southern Baptists to turn aside from private agendas and issues, to rejoice in the gains and achievements God has given to us and to claim God's continued blessings on Bold Mission Thrust 1984-85," said Elder.

Harry Piland, director of the Sunday school department, said the purpose of the Sunday school is "to mobilize the laity of the churches to implement the Great Commission."

The 1984-85 goal of a net gain in Sunday school enrollment of 500,000 will be possible only as individual workers and members become involved in reaching people. "The purpose of 'Reach 5 in '85' (1984-85 theme) is to challenge every youth and adult in Southern Baptist life to seek to enroll five persons in Bible study," said Piland.

Roy Edgemon, director of the Church Training department, said the

denomination's training enrollment is expected to top two million for 1983-84, after four consecutive years of increases.

Since 1979, Church Training has been expanded to include discipleship training, doctrine study, short-term training and new-member training, as well as ongoing curriculum, said Edgemon.

Since its release in 1979, the "Survival Kit for New Christians" has sold 1.7 million copies in English and is now available in approximately 50 languages. "Through this training tool, we are touching millions of new people with training," said Edgemon.

MasterLife discipleship training is now being conducted in 80 countries, he added. More than 104,000 persons will have participated in MasterLife by Sept. 30, 1985, said Edgemon.

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Every part of the body has its role. Nell Nichols and Pam Randel of Blue Mountain College "get the parts together" during a skit which interpreted the theme of the state Baptist student convention, "God's Purpose—My Mission." The convention was held Sept. 28-30 at Morrison Heights Church, Clinton.



Beth Neely, Ole Miss, and Tammy Avant, Ole Miss, run for fun and summer missions.



"My God is so big. . . ." Students sing the chorus under direction of Jerry Jones, manager, Student Section, Foreign Mission Board.



Marshall Walker, left, interviews Marjean Patterson and James Slack. Walker, Communications Service Section, Baptist Sunday School Board, wrote the theme interpretation for the Baptist student convention, on "God's Purpose — My Mission." Miss Patterson, state WMU director, led the Bible study during the convention and James Slack, missionary to the Philippines, (on the staff of the state stewardship department while on furlough), delivered the Sunday morning message.

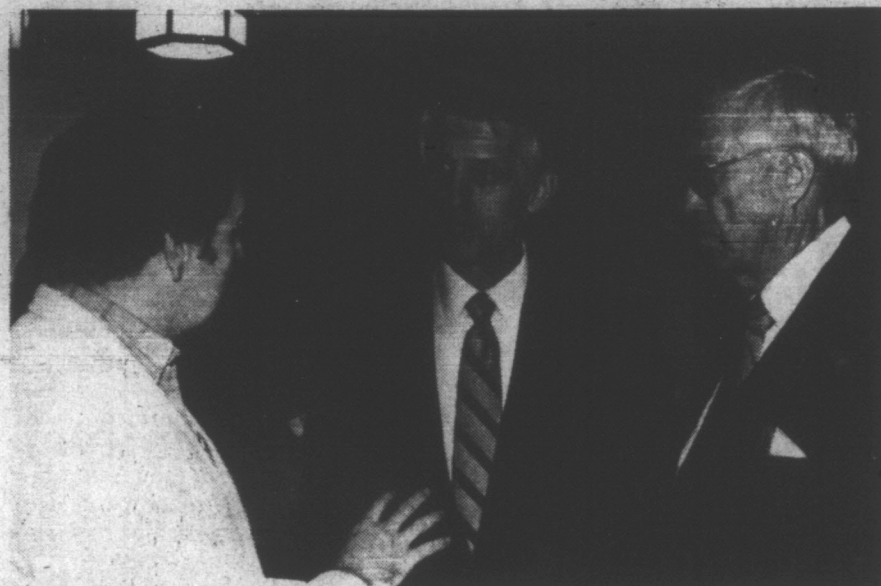
## Baptist students convene



Pat Cummings, missions chairman, Blue Mountain BSU, received the award for the most participants and most money raised by a BSU group in the Run/Walk. Lloyd Lunceford, associate, Department of Student Work, made the presentation.



During a mini-concert by "The Fishermen" from Mississippi State at the state BSU convention, Michael Ball and Emily Reid sing "More Than Wonderful."



Tom McLaughlin, left, student director at Mississippi Delta Junior College; Jerry Merriman, center, director of the Department of Student Work, Mississippi Baptist Convention Board; and Ralph Winders, retired state student director, get together for a conference at the student convention. Winders became director of student work in Virginia 40 years ago this fall, and worked there and in Mississippi in that field until his retirement.

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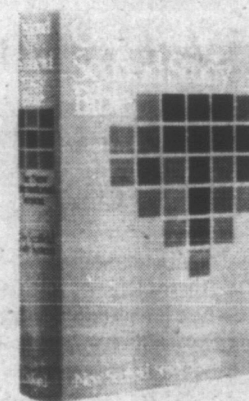
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# Braidfoot claims lotteries conflict with government's role

WASHINGTON (BP)—State-operated lotteries involve government in an activity that is "inherently a contradiction" of its constitutional responsibility to "promote the general welfare" of its citizens, a Southern Baptist expert on gambling told a U.S. Senate subcommittee in oversight hearings.

Larry Braidfoot of the Southern Baptist Convention's Christian Life Commission was one of eight expert witnesses to testify before the Subcommittee on Intergovernmental Relations of the Senate Committee on Governmental Affairs.

Others presenting testimony included Martin Puncke, director of the Maryland lottery, and Daniel Bower, president of Scientific Games, an Atlanta-based corporation which has spent more than \$1 million promoting lottery elections in California, Oregon, Missouri, and West Virginia.

Braidfoot told the lawmakers research has convinced him the lottery issue represents "a moral choice about the role of government" that is much broader than the particular moral persuasion of any religious group.

He took particular aim at Bower and Scientific Games, frequently utilizing their own public statements

and research. In response to Bower's claim that objections to lotteries are based on "myths," Braidfoot argued the lottery constitutes a regressive source of taxation which exploits the poor and ethnic minorities, does not reduce illegal gambling, and contributes to the growth of problem gamblers.

Quoting statements from an address by Bower in Las Vegas, Nev., Braidfoot noted Bower was aware his "product attracts individuals on the lower income strata of society and on the low end of the educational and professional ladder."

Recent studies by Scientific Games, he added, indicate lottery games — particularly the lucrative player selection games—are far more popular in lower socioeconomic neighborhoods and those of ethnic minorities. "These neighborhoods are consciously targeted by the lottery to exploit the sense of desperation to be found there," he said.

Braidfoot said findings of law enforcement officials contradict the claim that legalization of gambling eliminates or reduces illegal gambling and its ties to organized crime. He called attention specifically to a report by Attorney General Greg Smith of New Hampshire "who recommended against doing business with

Scientific Games because of numerous connections with organized crime."

He also pointed out compulsive gambling has been classified as a mental disorder by the American Psychiatric Association and that estimates indicate the number of compulsive gamblers in the U.S. is at least eight million. A lottery, with an emphasis on accessibility and convenience of betting, "puts the state in the position of being the huckster that promotes the very activity which is detrimental to the health of the individual," he claimed.

Braidfoot said an analysis of a recent study by Scientific Games revealed that the 4.7 per cent of the New Jersey adults who play the "Pic-3" game daily average spending more than \$900 annually. "That," he said, "is extreme."

Thursday, October 18, 1984

BAPTIST RECORD PAGE 7

## BJCPA staff praised for equal access role

WASHINGTON (BP) — Members of the executive committee of the Baptist Joint Committee on Public Affairs have commended their Washington staff for its role in the recent passage of the equal access law and for helping write guidelines for its implementation.

The 14-member executive committee, here for its annual October meeting, also praised the leading roles played by congressional sponsors of the measure guaranteeing secondary school students who wish to meet for religious purposes the same access to school facilities enjoyed by other non-academic, extracurricular student groups.

Singled out for praise were U.S. Senator Mark O. Hatfield, R-Ore., and U.S. Representatives Don Bonker, D-Wash., and the late Carl D. Perkins,

D-Ky. Hatfield and Bonker were the original sponsors of the equal access bill, while Perkins, as chairman of the powerful Education and Labor Committee, pushed the measure through the House.

The legislation passed the Senate, 88-11, and the House, 337-77, and was signed into law by President Reagan in August.

The BJC statement also commended pastors, editors\* and other denominational workers who publicized and promoted the bill and called on Baptist conventions and conferences who participate in the work of the Baptist Joint Committee to assist in informing Baptists of the practical consequences of the new law by distributing the guidelines for its implementation.

## Congress urged to keep charitable contributions

WASHINGTON (BP) — Citing increased charitable giving by lower income Americans, representatives of religious and other voluntary organizations urged a Senate panel to make permanent a 1981 tax change allowing taxpayers who do not itemize deductions to deduct charitable contributions.

Despite a significant drop in charitable contributions by upper-income taxes since 1981, witnesses told the Subcommittee on Taxation and Debt Management individual giving climbed 11.1 percent in 1983, a growth they attributed largely to the 1981 change giving "nonitemizers" charitable contribution deduction.

Because the 1981 tax law provided for the new deduction to be phased in over five years, witnesses said precise data on its impact is not available. Nonetheless, the evidence they cited indicated it worked as an incentive to lower income givers.

The 1981 law becomes fully effective in 1986, but expires at the end of 1986 unless extended or made permanent by Congress. It contained deduction caps of \$25 during 1982 and 1983 and \$75 for 1984. It permits deductions of 50 percent of charitable contributions in 1985 and 100 percent in 1986, subject to the same limits as itemized deductions.

Subcommittee chairman Bob Packwood, R-Ore., held the hearing to examine his proposal (S.337) to make the 1981 change permanent. Packwood, a primary proponent of the 1981 charitable contributions

measure, called that change the most successful part of the 1981 package.

Charles T. Clotfelter, vice provost and professor of public policy studies and economics at Duke University cited IRS statistics showing itemized charitable contributions of high income taxpayers declined sharply following the 1981 tax cut.

Taxpayers with income between \$200,000 and \$500,000 gave 16 percent less in 1982 than they did in 1981 while those with incomes between \$500,000 and \$1 million gave 33 percent less. In contrast, taxpayers with income under \$30,000 — those who most used the new deduction — climbed enough to provide charitable institutions continued growth during those years.

"Based on the research I have done, I believe a permanent deduction for nonitemizers would have a sizable impact on charitable giving, increasing total giving by 8 percent or more," preponderance of religious giving at lower and middle incomes, estimates based on past giving patterns suggest that roughly three-fourths of this increase in giving would go to religious organizations."

"As a rule, green apples are not good for babies." — J. B. Gambrell

"Some preachers have a foolish notion that they must live. Paul did not think that he had to live. It is better to die right than to live wrong." — J. B. Gambrell

## Crusader dollars buy goats for needy Bangladesh families

RICHMOND, Va. (BP) — A simple story of how a goat changed a poor family's life in Bangladesh promises to change still more lives, thanks to dozens of Southern Baptist boys.

By Oct. 3, Royal Ambassador Crusaders and counselors touched by the story, "Dilip's Goat," in the September issue of Crusader magazine had donated \$601 to buy goats for families in Bangladesh and the Philippines. At a cost of about \$13 for each goat, their gifts will buy goats for 46 families, and money is still coming in.

Crusaders, for boys in grades one through six, is part of Royal Ambassadors, a mission education program sponsored by the Southern Baptist Brotherhood Commission.

In her story, Frances Tunnell Carter told how Southern Baptist missionaries like Tom Thurman use Southern Baptist hunger relief funds to buy local nanny goats for poor Bangladeshi families. Imported Indian goats that yield more milk are mated with the local goats. Families who receive goats are expected to return their first kid to a missionary. Then the kid is raised at one of the Baptist-run goat projects and given to another family.

At the end of the story, Crusaders were told they could purchase a goat for another family by sending \$13 for world relief to the Foreign Mission Board. Although the article appeared in the September issue, money began coming in before the end of the month.

David Morgan and Warren Lester, Crusader counselors at Mt. Moriah Baptist Church in Bogue Chitto, Miss., sent their gift with a note saying Thurman, a Mississippi native, had visited their church earlier and told them about the need for goats.

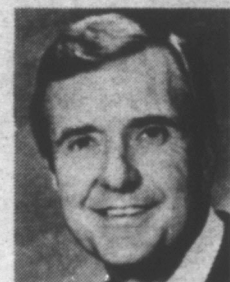
The younger Crusaders — first, second and third graders — at Verde Heights Baptist Church in Tucson, Ariz., gave \$13 they earned by collecting aluminum cans. Crusaders at Trinity Baptist Church in Hammond,

La., made up a game to explain how the goat project works.

One Crusader at Pleasant View Baptist Church in Clarksville, Tenn., donated money the tooth fairy left him. Others did extra work at home to earn money for the goat. And the whole chapter visited a goat farm to learn more about how their money

would be used.

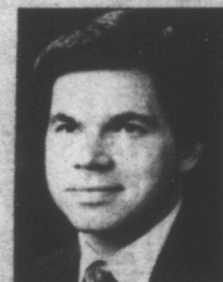
Although most donors gave enough for one goat, others gave more. Crusaders at Shearer Hills Baptist Church in San Antonio, Tex., stationed themselves at the church doors one Sunday and collected \$150, enough for 11 goats.



Frank Pollard, Pres.  
Golden Gate Seminary

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### Adolescence or addiction

Q. How can you tell the difference between the symptoms of adolescence and the symptoms of addiction?

A. Adolescence is a normal period of life, but a crucial one. "Goofing off," impulsiveness, poor concentration, and the lack of paying attention are thought "normal." Listening to music as many ado-

lescents do is an accepted pastime. The "norm" of all behavior is God, who has given us His laws. The symptoms of addiction include the frequent usage of alcohol and other drugs, physical effects, negative social habits, and problems within the family. Other symptoms could be mentioned. Adolescence, itself, is not a disease, but addiction is one!

### When is treatment needed?

Q. How does one decide when treatment is called for?

A. Self deception is characteristic of alcoholics and drug addicts. As chemical dependency progresses, so does the deception. With this in mind, a caring person may have to wait a long time for a chemically dependent person to decide on his own that he needs help. But waiting is not always necessary. Anyone who cares about this person in need must first recognize the illu-

sion and denial and cease enabling him. Parents and spouses of a chemically dependent person should seek counsel. You may contact the professional staff at a treatment center such as our CDC at the Baptist Medical Center in Jackson. These professionals have the benefit of experience and training to recognize addiction problems, to assist concerned family members, and to recommend treatment programs.

## Leaders seek delay in Oradea church demolition

ORADEA, Romania — Leaders of the Baptist Union of Romania expected to meet with local authorities in Oradea to discuss the demolition of the Second Baptist Church here, announced by government authorities on September 5.

Congregational leaders held a meeting with government officials on September 11, during which they were shown prospective relocation sites which they reportedly termed "inappropriate." Uncorroborated reports from a congregational meeting on September 16 stated the church expressed a desire to remain in the present location, and refused to sign any document for the demolition until an acceptable property elsewhere was proposed and financial arrangements for its adaptation were agreed upon with the authorities.

In Washington, D.C., Baptist World Alliance Deputy General Secretary Denton Lotz and associate secretary

Archibald R. Goldie met with officials at the Romanian embassy on September 19 to discuss the Oradea order. Lotz said an embassy representative promised to send a telegram immediately to Bucharest in the hope that a settlement suitable to all parties could be reached.

European Baptist Federation General Secretary Knud Wumpelmann said in Copenhagen he did not expect to make any representation to the Romanian Embassy in Denmark "at least until the results of this week's meeting in Oradea are clear," preferring to let the matter be discussed in Washington, where Romania has been seeking to maintain "most favoured nation" trade status from the United States Government.

A Baptist Union office worker said the demolition order may not be enforced as soon as had been assumed.

### Mississippi Baptist activities

Oct. 22 Area Secretaries conference; FBC, Wiggins; 9 a.m.-3 p.m. (CAPM)  
Oct. 23 Area Secretaries Conference; FBC, Hazlehurst; 9 a.m.-3 p.m. (CAPM)  
Oct. 24 Area Secretaries Conference; FBC Indianola; 9 a.m.-3 p.m. (CAPM)  
Oct. 25 Area Secretaries Conference; West Heights BC, Pontotoc; 9 a.m.-3 p.m. (CAPM)  
Oct. 26-28 International Student Conference; Camp Garaywa; 4 p.m., 26th Noon, 28th (SW)

### Utah pastor needed

Editor:

As chairman of the pulpit committee of Maranatha Baptist Church, I wanted to advise you of our need for a pastor.

Maranatha Baptist Church is affiliated with the Southern Baptist Convention and is located in northern Utah. It is a community church with a college ministry and in fact is meeting on the campus of Utah State University pending the construction of a church facility on a church-owned 3.5-acre parcel.

Our membership is currently 158 with a cross section of families, college students, and university related members.

As a pulpit committee, we are developing a profile statement and description of the church and its ministry as well as a description of the pastor's position as we see it. For example, the pastor would have to have an ability and desire to be in an evangelistic church which is seeking to reach out to the community and to work in a college environment and in a church which is in the midst of a building program. These descriptions and other materials will be provided to interested persons.

I would appreciate your advising your readers through the form of a letter to the editor or other notice of the opening for a pastor and our desire for recommendations and applications. Your assistance is greatly appreciated.

Gary O. Mikean  
Maranatha Baptist Church  
Box 3272  
Logan, Utah 84321

### A ministry pattern

Editor:

Recently, our state lost a dear minister, H. G. Earwood Jr., the minister of music at Tate Street Baptist Church, Corinth, Miss., where most of my life I was a member.

When I was 13 years old, during a revival, I felt God's call to the ministry of music. The very next day, Bro. Buddy, as we affectionally called him, helped me conduct my first pattern. In the next five years, he would ask me to direct the youth choir from time to time, as well as congregational singing. He asked me to tag along to music conferences and special music events, introducing me to music directors across the state. He gave me many opportunities to gain experience as well as to see a minister of music in action.

When I was 19, I began serving my first church as minister of music. I felt as though I had five years of experience when I stood in front of my adult choir for the first time! This would not have been possible without the investment Bro. Buddy had made in my life. I somehow know how young Timothy must have felt about Paul. Every time I ask a congregation to stand and sing, I see this man's influence on my life. I thank God for allowing me to know him.

At the worship time we had in honor of him, one dear lady said to me, "Mike, it's through young people like you that Bro. Buddy's ministry lives on."

Oh Lord, help me as a minister to make investments in the lives of my

youth so that the ministry you called me to, can go on forever. Thank you for Bro. Buddy.

Mike Harland  
Minister of Music,  
Parkview Baptist Church  
Greenville

### Conciliation services

Editor:

We thought you should know that Christian Conciliation Service of Central Mississippi now has 34 volunteer "Peacemakers," trained and ready for a professional effort toward reconciliation for those in need in your care. We intend to work with you and for you in every way possible, but obviously we need your help in developing an awareness of our service in the Jackson Metropolitan area.

We're doing intake now and have some top quality "Christian Peacemakers" available to assist you in whatever way we can. We have both legal and psychological advisors available as well as those with uncommon wisdom and plain old "horse sense," each one with an abiding faith in our Lord Christ.

If you think we might find a way to help someone, please give us a call at 352-7300.

T. G. Stevens  
Acting Director

### Obscenity enforcement

Editor:

Many individual Christians wonder what they can do to improve their communities and help combat evil influences in them today. Here's something that could meet that need. DECENCY SUNDAY is coming up Oct. 28 as a part of PORNOGRAPHY AWARENESS WEEK Oct. 28-Nov. 4. A letter to President Reagan would be very appropriate at this time, asking that the federal laws concerning obscenity be enforced by the United States attorney general and other responsible officials. It should be addressed to President Ronald Reagan, The White House, Washington, D.C.

Another good idea is to prepare a PETITION OF CONCERN TO PRESIDENT RONALD REAGAN, get as many signatures and addresses on it as you can, and send it to President Ronald Reagan, The White House, Washington, D.C. a good wording for the petition would be:

"Mr. President: We, the undersigned, ask that the federal laws concerning obscenity be enforced by the United States Attorney General and other responsible officials. We know you share our concern and trust you will honor our request."

This is something many of us can do.

James and Zelma Foster  
Jackson

"The thunderous once-a-year sermon on giving is about like starving a cow to a shadow, then giving her ten bushels of meal and a wagon load of hay at once, expecting to get a barrel of milk the next morning." — J. B. Gambrell

"When light shines in, darkness goes out." — J. B. Gambrell

### A stand on convictions

Editor:

As I was reading the Letters to the Editor of the Thursday, October 4 issue I came across the letter titled "A Plea for Integrity." In that letter it was said that ministers of the Gospel should not have anything to say about politics or political issues.

However, the pastor of a church is to be the spiritual leader of the church and if, in the performance of that responsibility, one must address issues that are a part of the political arena, then that issue must be met and dealt with even if it is necessary for the pastor to address the stance of the candidates.

Another point to be made while we are on the subject of the action of pastors is that pastors need to take firm biblical stands on moral issues of today and stick to those stands no matter what the cost. An example may be seen in the editorial by Don McGregor of the same issue of the Baptist Record. In the editorial Mr. McGregor talked about a pastor and his supporters who, and I quote, "were picketing in a lawful fashion the establishment of an abortion clinic in the city." However the operators of this clinic filed a legal action enjoining the pastor and his supporters from "threatening, cursing, coercing, intimidating, insulting, shouting at, or doing bodily harm, or threatening to do bodily harm or otherwise interfering with, hindering, harassing, or injuring any employees of Plaintiff or any other person or persons doing business with Plaintiff or the property of any of them." Though these things were never done by this pastor and his supporters, the world has found that when the church tries to do something, if they will cry foul, then the church retreats.

The time has come for Christians to take their stand and then remain firm upon that stand.

I am not suggesting that Christians should become anarchists or that it is permissible for Christians to break the law of the land, unless it seeks to make us break God's law; but I am saying that, in the country in which we live, we have the right, privilege, and responsibility to take a stand on moral issues such as abortion,

Larry Smith, pastor  
Arlington Church  
Beaumont

"If sheep are not sheared they drop their wool." "If we settle God's right to the wool of his sheep, we settle the world's destiny." — J. B. Gambrell

"Some Baptists are like eggs; they stay where you put them if the ground is level, but if the ground slants, they go that way." — J. B. Gambrell

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# Faces And Places

by anne washburn mcwilliams

## Rosspport, Canada

We entered Canada when we crossed the Pigeon River at Grand Portage, or "The Great Carrying Place," where fur traders used to lug their canoes around the falls.

At the east edge of Thunder Bay we drove 25 miles into Sibley Park, looking for a moose or a bear or a whitetail deer. But I guess they were afraid of us. None showed up.

I turned our car into a road that advertised an amethyst mine and followed its twisting dirt curves for two miles. Eight or ten people were climbing around on a rock-strewn slope, picking up stones, banging and breaking them against a boulder to see what gems hid within, in shades of lavender, lilac, or dark purple. Finders keepers, at \$1 a pound. "I don't even know what I'm looking for," W. D. told me, as we kept picking up rocks and throwing them down. A little girl, maybe 6 or 7, overheard him and told her parents, "That man doesn't know what he's doing." So she had them to give us some lessons in amethyst hunting. (Didn't do any good.)

Highway 17 from Nipigon to Rosspport goes through country undeveloped and totally unspoiled, hunting and fishing country. The road winds high above Lake Superior through hills and high ridges. When dark drew near, I was still driving. For miles and miles we saw no houses or towns—only woods and water. Next dot on the map was Rosspport. It was not visible from the highway, but once there, we found a delightful hideaway set against a bay filled with green islands that looked like mountaintops. It was a small fishing village; the houses hugged the curve of the shoreline and several boats were moored at a pier. To my left I saw a small white church and to the right a two-story frame building, yellow with dark brown shutters, beside a railroad track. Rosspport Inn.

"That's the kind of place I'm looking for!"—I knew instantly, though I'd never heard of it before.

In the inn's restaurant, windows across the front wall gave a view of lights coming on in the houses beside the secluded harbor. Prints of ships on the walls, pewter sugar bowls, lighted candles on the tables, a hanging basket of petunias in a corner gave the room an attractive atmosphere. As I had expected, a flavor of Britain clung to it.

A pretty blond waitress in a yellow dress took our order. Remembering luscious Whitefish Chapala in Mexico, I ordered the whitefish almandine and W. D. ordered the walnut breaded Lake Superior trout (\$12.95 each).

The proprietor came over to chat and to inquire about Yoknapatawpha County. Once, he said, he had been stationed at Keesler in Biloxi.

I guessed that this was an historic building; the idea of spending the night in it intrigued me. Though the restaurant was filled with quite a few patrons, we were the only overnight guests. Of the six or seven rooms on

the second floor, we chose the one in a rear corner at the head of the stairs and nearest the bath on the hall. Its price of \$20.59 was quite reasonable—less even than the dinner.

An antique bed with high wooden headboard dominated the room. Water glasses and towels had been set on an old-fashioned washstand. The Wedgwood lamp on a corner table reminded me of Keats' "Ode to a Grecian Urn." Plaid curtains picked up the red of the bright wool blanket. I raised the window. In late August there was just enough chill in the air to make the patchwork comforter feel good.

*All across Canada are hundreds of little villages with a few hundred people.*

*Says Jack Conner, "We need to establish churches in every one of them."*

*—Missions USA, May-June 1984*

We snuggled down between calico sheets, ready for a long nap. Then suddenly—voom—swoosh—clack—the house began to tremble and the bed began to shake. The Canadian Pacific from Montreal to Vancouver was roaring by not 50 feet from the front door. The next time it happened we knew what it was, and it wasn't such a shock.

I got up early to watch the sunrise from a second floor balcony. Now I could see that directly behind the hotel was a steep hillside. A little waterfall came toppling down it, amid maples and aspens, cedars and spruce.

During breakfast of apple juice, sausage and eggs, I asked questions of the waitress, Louise Anderson Shepherd. She said this building had formerly been in her family for many years. It had been a railroad building, she said (I assume a depot), for a time, and had reopened last June as

an inn with a new owner, Ned Bashner from New York. Trains since the 1970s no longer stopped at Rosspport except by especial orders.

Louise gave me the name of Mrs. Anne Todesco and said, "She knows a great deal about the history of Rosspport." Back home, I wrote to Mrs. Todesco, and even though I sent her a U.S. stamp, she was kind enough to replace it with a Canadian, and to tell me about her village.

"The inn," she said, "was originally known as the Oriental Hotel and was built by a Mr. Spencer in 1884, at the height of the time of building and opening up the west by construction of the Canadian Pacific Railroad.

"The population of Rosspport averages 150-200, according to the season. Formerly the livelihood was solely a commercial fishing industry, plus fur trapping. The fishing is down to only one steam tug now, owing to the lamprey eel invasion and more tourists fishing and taking home tons of fish. We used to have at least 20 fishing vessels operating out of the village." (W. D. and I didn't fish any, but when we walked down to the dock we could see a school of bass swimming deep in the water).

"Local people work on the highway now since it started construction in the 1930's," she continued. "Before then, the only entrance to the village was by train or boat. Some work at the pulp mill at Terrace, or on the railroad. Some prospect.

"Our school was closed in the sixties and the children bussed to Schreiber. There are two churches—the Roman Catholic and the union church used by all Protestant religions. Both were built in the 1880s."

In winter, when the temperature is 50 degrees below zero, and in summer when it is 80 degrees or above, the islands in the bay continue to stand, as Mrs. Todesco described them, like sentinels, guarding the harbor and the village. They reminded me of Psalm 121: "I will lift up mine eyes unto the hills. . . . The Lord shall preserve thy going out and thy coming in. . . ."

## Charlotte, Wayne Herrington are named career missionaries

Charlotte and Wayne Herrington of Meridian have been appointed missionaries of the Home Mission Board.



Herrington tries director/Baptist Student Union director for Lauderdale Association, a posi-

This action by the board changes the designation for Mrs. Herrington to missionary status after serving as a missionary associate. She is the Christian social minis-

tion she has held since 1980.

While Herrington also was appointed by the board, his picture had not been provided; and an earlier account was published without the picture. He is chief medical technologist at the Jeff Anderson Regional Medical Center in Meridian and was appointed to serve in a supportive role designated as family and church.

Previous information provided had indicated that Mrs. Herrington was no longer the BSU director for Lauderdale Association, but that is incorrect. She continues to serve in that capacity.

## Book Reviews

**JOSE BORRAS: FROM MONASTERY TO MINISTRY IN BOLD COMMITMENT** by Indy Whitten (Brentwood Christian Press, 2605-510 Cross Country Plaza, Columbus, Ga. 31906, 168 pp., \$5.95.) Order from the publisher or from Paul Whitten, 921 Mundy Drive, Anniston, Ala. 36201.

This is the astonishing story of Jose Borrás, who, in the words of the author, is "one of Spain's finest contributions to the spread in love and freedom of God's Word." It is the story of the difficulties and joys he met as he traveled from monastery to ministry. Why would a Catholic priest become a Baptist, especially in a country where Baptists at the time were a despised minority? This book, in compelling narrative, answers that question.

Indy Whitten and her husband, Charles, Mississippians, were missionaries in Spain for many years and first met Borrás in 1953, a year or two after he had left the priesthood; they continued their close friendship with him as he became a Baptist pastor and evangelist, president of the Spanish Baptist seminary, president of the Spanish Baptist Convention more than once, and "a remarkable man of God in Spain, a country that is emerging from Catholic absolutism to religious liberty." Borrás has visited in Mississippi and one year was a speaker at the state WMU convention when it was held at Alta Woods Church, Jackson.

The Whittens are now missionaries in Equatorial Guinea (Apartado 608, Malabo, Equatorial Guinea — Via Madrid — West Africa). In earlier years, Indy was press representative of the Baptist Mission to Spain, and editor of *El Eco*, official organ of the Spanish evangelical Baptist Union. She is author of the book, *We Camped at Heaven's Gate*. In **JOSE BORRAS**, as in her other writings, she is a master storyteller. She holds the reader's interest from beginning to end. There's no stopping place, for her descriptions of character and place, and her vivid use of imagery and suspense compel the reader to keep on turning the pages. At the same time, the book has spiritual depth, and as is pointed out in Chapter One, "it does not speak for itself nor for Jose and Esther. It speaks for God."

Jose Borrás was 24 when the Holy Spirit drew him to this momentous decision. When religious persecution of minority groups in Spain in modern times was at its worst, points out Mrs. Whitten, the conversion of a brilliant young priest in Albacete came as a tremendous source of encouragement to evangelical Christians.

He was willing to pay a high price for his faith. His parents rejected him, and so did many friends. Everywhere he met criticism and misunderstanding of his motives. He was called into the military service and there suffered harassment. Yet, 31 years later, he said, though the situation in the Roman Catholic Church is different and he might not give up the priesthood for some of the same reasons — yet knowing what he does about the teaching of the Scriptures, he would do it again!

He was the son of a farmer in

Valencia. At age 12 he decided to become a priest and work toward sainthood. This made his parents extremely happy. More than ten years later, after he had attained the goal to become a priest, a nun asked him one day to investigate the Protestants and their beliefs, in order that they might better be able to combat them. He decided to look at their Protestant Bible, but could find no heresies in it. Instead, the Gospel of John spoke to his heart.

Then, for further investigation of Protestant heresies, he would visit some of them; he happened to visit a Baptist family. He was amazed when the man in that home prayed directly to God. Afterward, the family's pastor answered his questions by reading from the Bible. Thus began the search which led him to cast his lot "with the Christ of the little black book."

He was baptized in a Baptist church. Though he had spent most of his life studying, he entered the Spanish Baptist Seminary. He met and married Esther Frances, daughter of a Baptist pastor. They went to Switzerland, "the land of the cheese, the chocolate, and the watches," where they studied at International Baptist Seminary at Ruschlikon.

He became a strong and dedicated Baptist minister. Today his tape ministry is far reaching. Mrs. Whitten says, "He has never been a person to seek to discredit the church he left. He recognizes the good qualities of those who were his superiors and teachers before his conversion."

The book's introduction is by the late J. D. Hughey, former missionary to Spain and then area director, Foreign Mission Board, for Europe and the Middle East. Hughey said of Borrás, "His sincerity and gentle earnestness, his faith and faithfulness, his Christian consecration and his varied and outstanding abilities have made him one of the best Baptist leaders I know. . . . A book about a person like Jose Borrás written by a person like Indy Whitten is worth reading!"—AWM

## N.C. teams lead revivals in Europe

**WIESBADEN** — Fourteen evangelistic teams from the Baptist (state) Convention of North Carolina will lead simultaneous revival efforts in some 25 churches of the European Baptist Convention (English-language) from October 28 to November 12.

The revival effort is part of an ongoing partnership program between the EBC and North Carolina Baptists. The teams, each of about five members, are made up of a preacher, musicians, and visitation and outreach personnel.

North Carolina Convention staff will assist the EBC in an evangelism conference beginning October 22. It will take place in Kerkrade, the Netherlands, just prior to the annual EBC business assembly.



ADAMS	45.00	GULF COAST	25.00	MACEDONIA	30.00	MONROE	399.00	CLEARY	50.00
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ATTALA		BAPT FOUNDATION	44.97	WESTWOOD	59.00	NESHOMA		PUCKETT	150.00
ETHEL	25.00	BROADMOOR	174.00	LAWRENCE	1,805.50	BEACON ST	74.00	ROCK HILL	10.00
FBC KOSCIUSKO	108.00	BYRAM	30.00	CALVARY	61.10	BEAT LINE	41.92	STAR	20.00
MCCOOL	25.00	CALVARY JACKSON	681.00	JAYESS	65.00	BETHSAIDA	79.00	RIVERSIDE	1,336.00
PARKWAY	30.00	DANIEL MEM	60.00	NEW HEBRON	145.00	FBC PHILADELPHIA	119.00	CLARKSDALE	212.31
SALLIS	25.00	EDWARDS	70.00	SHILOH	72.00	HOPE	53.00	FBC TUNICA	75.00
UNITY	25.00	FBC CLINTON	283.00	LEAKE	343.10	LINWOOD	32.00	OAKHURST	69.00
WILLIAMSVILLE	30.00	FBC JACKSON	3,194.00	EMMANUEL	66.00	NESHOMA	68.50	RENA LARA	44.00
YOCKANOGKANY	10.00	FBC MADISON	75.00	FBC CARTHAGE	44.00	NEW BETHEL	30.00	UNION CHAPEL	85.00
	278.00	FBC TERRY	25.00	FREENY	60.00	PINE GROVE	86.00		485.3
		FLORA	117.00	LENA	60.00	SPRING CREEK	234.50	SCOTT	
BENTON		GRIFFITH MEM	64.20	MADDEN	16.00		817.92	BETHLEHEM	74.50
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	65.00	LEARNED	99.00	SUNRISE	210.00	CANAAN	50.00	FBC LAKE	57.00
BOLIVAR		MORRISON HEIGHTS	371.00	THOMASTOWN	22.28	CORINTH	30.00	FBC MORTON	118.00
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PACE	50.00	UTICA	10.00	CALVARY	50.00	NEWTON		FBC ROLLING FORK	192.79
PROVIDENCE	21.00	WILDWOOD	83.00	FBC HATTIESBURG	345.65	CHUNKY	60.00	VALLEY PARK	33.00
SKENE	54.00		6,561.67	FBC MCLAURIN	88.00	CLARKE VENABLE	58.00		225.79
YALE STREET	25.25	HOLMES		FBC PETAL	9.00	FBC NEWTON	100.00	SIMPSON	
	749.75	EBENEZER	36.00	GRACE CHAPEL	132.00	FBC UNION	155.00	BRAXTON	12.00
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FELLOWSHIP	10.00	JASPER		FBC GREENWOOD	79.50	MORGAN CHAPEL	100.00	FBC CHARLESTON	140.00
WEIR	46.00	DAY SPRINGS	34.00	FBC ITTA BENA	143.50	STURGIS	46.00	FBC SUMNER	185.50
	264.00	EDON	50.00	MORGAN CITY	50.00		543.84	PAYNES	20.00
CLARKE		LAKE COME	26.00	SIDON	40.00	PANOLA		SPRING HILL	45.00
CENTER RIDGE	407.31	NEW FELLOWSHIP	87.50		338.00	CRENSHAW	75.00		390.50
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PINE HILL	25.00		336.00	FBC BROOKHAVEN	349.50	FBC NICHOLSON	45.00	OAKLAND	25.00
SHURUTA	75.00	JONES		FRIENDSHIP	63.00	FBC PICAYUNE	361.00	SPRINGDALE	46.00
SOUFLENCVIE	74.00	FBC ELLISVILLE	133.00	HEUCKS RETREAT	29.00	FBC POPLARVILLE	145.15		312.75
UNION	11.00	FBC LAUREL	379.00	HOLLY SPRINGS	20.00	HARMONY	32.00	TISHOMINGO	
	1,947.92	FBC OVETT	31.00	MACEDONIA	81.00	JUNIPER GROVE	75.00	BELMONT FIRST	110.00
CLAY		GLADE	47.00	MOAKS CREEK	7.00	PINE GROVE	119.00	CALVARY	125.00
FBC WEST POINT	162.00	GRACE	90.00	MT MORIAH	500.00	ROSELAND PARK	55.00	NEW PROSPECT	40.00
	162.00	HIGHLAND	100.00	NEW SIGHT	105.00	WHITE SAND	64.00	PAUEN	61.50
COPIAH		INDIAN SPRINGS	19.00	PLEASANT GROVE	50.00		918.15	SHORT CREEK	34.00
BETHEL	48.00	MAGNOLIA	61.00		1,423.50	PERRY			370.50
COUNTY LINE	20.00	MOSELLE MEM	40.00	LOWNDES		FBC NEW AUGUSTA	55.00	UNION	
FBC CRYSTAL SPGS	194.50	PINE GROVE	42.00	BORDER SPRINGS	42.00		55.00	FAYETTE	155.00
HIGHLAND	36.00	SANDERSVILLE	42.00	EASTEND	70.50	PIKE		FBC UNION CHURCH	65.50
NEW ZION	75.00	SEC AVENUE	128.25	FBC COLUMBUS	214.00	BOGUE CHITTO	10.00	PORT GIBSON	50.00
SARDIS	54.00	SUMMERLAND	25.00	MT ZION	13.00	CENTRAL	26.00		270.50
SPRING HILL	55.00	TUCKERS CROSSING	100.00	SOUTHSIDE	68.19	FBC MCCOMB	425.00	UNION COUNTY	
STRONG HOPE	28.00	W ELLISVILLE	5.00		407.69	FELLOWSHIP	38.00	FBC NEW ALBANY	250.00
WESSON	77.00	WILDWOOD	135.00	MARION		IMMANUEL	43.00	FREDONIA	17.55
	587.50		1,377.25	BUNKER HILL	162.00	PROGRESS	50.00	INGCMAR	95.00
COVINGTON		KEMPER		CEDAR GROVE	47.00	SOUTH MCCOMB	450.00	RICHIHO	280.00
CALHOUN	100.00	BLACKWATER	65.00	FBC COLUMBIA	581.01	TERRY CREEK	76.00	MACEDONIA	25.00
COLLINS	85.00	SCOONA	25.00	HCLLY SPRINGS	20.00	UNITY	25.00	MYRTLE	108.00
FBC MT OLIVE	10.00		90.00	HURRICAN CREEK	122.00		1,143.00		775.55
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# New Orleans World's Fair: a different kind of ministry

Thursday, October 18, 1984

BAPTIST RECORD PAGE 11

By Leisa A. Hammett

NEW ORLEANS (BP) — The New Orleans night air was warm and swarming with insects as Jimmy Kinnaid, with his trumpet tucked under his arm, diligently tried to explain to two inquisitive Englishmen how they could become Christians.

The young Englishmen, just two of the estimated seven million visitors to New Orleans' 1984 World's Fair, had stopped to hear an evening performance of Kinnaid's brass/jazz band. But they found Kinnaid and the other 15 semester and summer missionaries who comprised the Baptist Exposition Ministries band and street witnessing team offered more to French Quarter visitors than music.

Performing in the French Quarter has afforded Kinnaid and his team members multiple opportunities to witness. Kinnaid, a native of Eastland, Texas, felt the young men will eventually become Christians.

Three times daily, the band, balloon artist Barry Mitchell of Sweetwater, Tenn., and mime Laura Lea Barksdale of Columbus, Ga., entertain French Quarter browsers. The remainder of the team — summer missionaries who returned to college in mid-August — talked with and distributed tracts to the gathered audi-

ences.

The team began work in June, approximately one month after the fair's opening, and will continue until the fair closes Nov. 11.

Baptist Exposition Ministries Director Jimmie Knox described Southern Baptist efforts in the seaport town as a "different kind of ministry."

Instead of operating an official Southern Baptist pavilion on the 84-acre site like at the 1982 World's Fair in Knoxville, Tenn., Southern Baptists' witness at the water-themed fair is concentrated on visitors to the city's historic French Quarter and area campgrounds.

Knox, who formerly was pastor of First Baptist Church, Norco (a New Orleans suburb) and directed the New Orleans Carver Baptist Center, originally anticipated 900 Southern Baptist volunteers (10 per performance) to assist the missionaries in street witnessing. However, by summer's end and the first half of the fair, only about 300 volunteers had enlisted.

When fall classes began, a few local volunteers assumed the summer missionaries' responsibilities, passing out tracts and talking to people when the band performed. Although dramatically fewer tourists have visited New Orleans since the school season began, US-2 missionary and Baptist Exposition Ministries associate director Judy Stewart said volunteers are crucial to continue French Quarter ministries.

"We're not getting to talk to as many people as we'd like," she explained. "We really need volunteers to street witness during the evening performances."

Commented Stewart, "Some days (the band) does eight to ten sets of music and no one comes to know the Lord. They are content on those days to know they have sown some seeds."

Barksdale, the only mime in the Quarter, said street witnessing was "a thankless job." Yet, she added, "This is the seed planting business. We are in contact with more people in a day than the average person is in a year."

Knox also explained some potential volunteers are inhibited by a misconception the French Quarter is unsafe.

Currently, some local churches are taking turns providing Sunday morning worship services at a local state park. Yet, she noted, "It's hard to get local churches involved."

But Stewart and husband and co-associate Dave said there is maximum security in the Quarter in order to insure the city's thriving tourist industry.

In addition to daily street ministries the Baptist Exposition Ministries summer and semester missionaries also provided orientation to the approximately 20 Southern Baptist churches participating in ministries to 17 surrounding Louisiana and Mississippi campgrounds. This is the first time one-half of the campgrounds have had mission groups, said project coordinator and US-2 missionary Caroline Veno.

Southern Baptists also are lending some support in the on-site, interdenominational "Thirst" pavilion.

The pavilion, a ministry of the Greater New Orleans Federation of Churches, also provides on-site Sunday morning worship services and chaplaincy services to fair visitors.

David G. Peach, former director of the Baptist Ministries pavilion at the 1982 Knoxville World's Fair, directs the New Orleans pavilion, a cooperative effort of 22 denominations. Thirst, located in the fair's convention center, The Great Hall, offers a multi-media show which presents Christ as the eternal solution to thirst.

Of the 157 participating congregations supplying pavilion volunteers, 16 are Baptist churches with a total of 65 volunteers.

Caroline Peach, volunteers director and wife of pavilion director commented, "The Thirst Pavilion witnesses to fair goers that denominations can work together."

The Thirst pavilion has allowed people from various Christian faiths to "get acquainted and find out other faiths are not so bad after all," Peach said.

Leisa Hammett writes for the HMB.

## Teen-ager's funeral becomes revival service

DEL CITY, Okla. (BP) — Twenty-six young people made professions of faith following the funeral of 14-year-old Larry Ross Carlile Sept. 12. A tape recorded Bible study given recently by Carlile at a Royal Ambassador meeting was played during the service at Howard Memorial Baptist Church, Del City, Oklahoma.

In the Bible study, Carlile said: "A lot of y'all would probably say, 'If you can't beat 'em, join 'em,' " but "if Jesus would have said that... we would be nowhere now. We wouldn't have a Bible, we wouldn't have a church, we wouldn't have nothing. But he went ahead and paid that price. So I think if he can do it, we could all do it." Theme of the Bible study was peer pressure and faith in God.

More than 700 family members, friends and schoolmates attended the funeral of the Del Crest Junior High School student killed in a car-motorcycle accident. The driver of the car was charged with negligent homicide and driving with a suspended license.

John Reasoner, Howard Memorial assistant pastor, said the response to the invitation given at the close of the funeral was a direct answer to prayer. "Our pastor, Rick Goodman, and I had been praying that God would use this tragedy to prove that he can make all things work together for good by bringing unsaved young people to Christ. We've seen him do exactly that and we're expecting several more decisions in the near future."

## Conference examines church-state clashes

NEW YORK (BP) — Participants at a conference on government intervention in religious affairs in New York heard speaker after speaker assail what was described as a growing trend threatening freedom of religion in the United States.

Co-sponsored by the National Council of Churches, U.S. Catholic Conference, Synagogue Council of America, National Association of Evangelicals, Lutheran Council in the U.S.A., and the Executive Committee of Southern Baptist Convention, the conference spotlighted recent examples of difficulties organized religion has had with governmental officials at all levels.

Conference keynote speaker Laurence H. Tribe, a renowned constitutional scholar and professor at Harvard Law School, called continuing threats of government intervention "virulent" and singled out the "outrageous" prosecution of Unification Church founder Sun Myung Moon for income tax evasion by the Internal Revenue Service and the Department of Justice. The investigation and subsequent conviction and imprisonment of the South Korea-born Moon amounted to "persecution," Tribe charged.

Other speakers addressed an array of areas in which governmental authorities in recent years have dealt with what was once considered the domain of the churches. They included clergy malpractice suits, government control of church schools, searches and seizures on church premises, "landmarking" of church property, discovery and disclosure of church documents, and the question of "ascending" — or extended — liability within church structures.

But Elliot Wright, program director of the National Conference of Christians and Jews and one of the conference organizers, discounted any "conspiracy" theory that government has turned against organized religion, saying "social con-

fusion" over the proper relationship between church and state better explains increasing tensions between the two.

Wright denounced a pair of 1983 U.S. Supreme Court rulings, one involving fundamentalist Bob Jones University, for setting forth the view that exemption from federal taxation amounts to a government subsidy. Those decisions, he said, should cast a "pall of fear" on all U.S. religious groups.

During the conference's final session, U.S. circuit judge Arlin Adams presented a critique of recent Supreme Court church-state decisions and suggested the high court may be contributing to "religious factionalism" by its "abandonment of a coherent framework" in deciding church-state cases.

Adams, who sits in the Third U.S. Circuit Court of Appeals in Philadelphia, was especially critical of decisions during the past two terms in which the nation's high court upheld tuition tax deductions for parents who send their children to parochial schools, paid chaplains in state legislatures, and Nativity displays on publicly owned property.

"Whatever one thinks of the results of those cases," Adams declared, "the absence of a coherent framework for analysis does a disservice both to government and to religion."

## WMU Special Day gifts

(Continued from page 10)

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## Taiwan Baptists send missionary to American Samoa fishermen

TAIPEI, Taiwan (BP) — Taiwan Baptists have commissioned their first pioneer missionary, Shu Wan-li, to work with 3,000 Chinese fishermen in American Samoa.

The Chinese Baptist Convention of Taiwan has sent other foreign missionaries to work with established churches in several countries, but Shu is the first to be assigned to pioneer work. The Chinese fishermen in the Samoan islands, most of whom come from Taiwan and are there for two years, have no Chinese-language church.

Shu, a pastor and author, will spend a year in American Samoa while his wife and children remain in Taiwan.

In another first, retired Baptist layman Lin Yi will work for six months as a volunteer missionary at a Chinese Baptist church in Houston.

Lin is the first volunteer in Project Antioch, a program sponsored by Taiwan Baptist men. It calls for sending laymen anywhere in the world for four to six months to start or strengthen Chinese Baptist churches.



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# Hunger gifts help HMB meet domestic needs

ATLANTA (BP)—Southern Baptists' increased gifts to domestic hunger relief enabled the Southern Baptist Home Mission Board to keep pace with requests for hunger funds during the first eight months of 1984.

The Home Mission Board allocated more than \$300,000 during the first eight months of the year, a record distribution, according to Paul Adkins, director of the board's Christian social ministries department which distributes the funds. As of Aug. 31, the board had received only \$259,235 but was able to use funds which came in too late for 1983 allocation to meet this year's needs, he explained.

Requests for funds have been heavy during the first months of 1984. Requests ranged from needs related to natural disasters to food relief for the poor.

Missouri, struck by flooding ear-

lier this year, and North and South Carolina, ravaged by tornadoes this past spring, were among a handful of states received hunger funds to feed homeless or displaced persons who were victims of this year's inclement weather.

Domestic hunger funds aided families hardest hit by crumbling economics in several states. New Mexico Baptists were allocated \$1,000 for hunger relief among American Indians and church-based feeding programs in Kansas City, St. Louis and Green County, Mo., received funds. SBC home missionaries in Wyoming used hunger funds to purchase food for unemployed persons.

Calvary Baptist Church in Hibbing, Minn., where residents of the northern mining community continue to stagger under 80 percent and

higher unemployment, received more funds for food distribution. Other funds aided food relief efforts among Haitian refugees in Southern Florida and a refugee center in Miami.

Atlanta area Baptists received domestic hunger funds to purchase food for a women's crisis center and for several church-sponsored community kitchens run during the last week of the month to help food stamp recipients whose benefits ran out before the end of the month.

Baptist centers and other Home Mission Board-sponsored projects also received domestic hunger funding. Denominational hunger gifts enabled Iowa Southern Baptists to purchase food for a halfway house for runaway teenage girls. Nebraska Baptists helped secure food for distribution through an Omaha Baptist

center with domestic hunger funds.

Southern Baptists' increased awareness of hunger needs and generous gifts for hunger relief indicate grass-root Southern Baptists are taking the initiative in responding to hunger needs, said Nathan Porter, national domestic hunger consultant for the HMB.

"Southern Baptists in churches and associations and other local level organizations like Woman's Missionary Union and Baptist Student Union (BSU) groups are sowing an interest in meeting hunger needs," he explained.

In Florida, noted Porter, every Baptist association in the state has set a goal to conduct a hunger survey of their community.

Porter said more student groups are including community hunger concerns in their world hunger focus,

putting an emphasis on domestic hunger in addition to the traditional focus on overseas hunger needs.

"When Southern Baptists think of world hunger, they now include the United States," he explained. "Our own community ought to be part of mission concern for the world community."

Porter expressed alarm the hunger in the United States are the target of discrimination. "On a national level, the overall prevailing attitude seems to be anti-poor," he said. Economic, business, and government reports state conditions are improving, but "this is not true," he charged. "It's a lot worse for those who are poor. In 1983, 900,000 persons were added to the poverty rolls; since 1980, the rolls have increased by more than six million."

## Knapps' baptisms, growth keep soaring in Tanzania

KYELA, Tanzania (BP)—Baptisms and church growth continue to soar in the ministry of Southern Baptist missionaries Doug and Evelyn Knapp in Tanzania, according to new figures for the 1984 church year ending August 31.

Although full overseas statistics aren't yet available, the advances in Kyela may well rank first in church association growth among Southern Baptist foreign mission fields.

Church membership in the Kyela district—where the Knapps work—jumped 40 percent this year to 19,985. Sunday school enrollment soared almost 35 percent to nearly 7,300 and

baptisms rose 15 percent from 5,339 to 6,139 in the Kyela Baptist Association.

Last year Knapp, an agricultural evangelist with 21 years' experience in the East African nation, personally baptized more than 4,000 of the 5,339 candidates. He immersed some 3,850 of the 6,139 new believers this year before leaving for furlough in the United States. African preachers trained by Knapp baptized the others.

Other church growth statistics from Kyela reveal that churches increased from 189 to 215 during the year. Woman's Missionary Union en-

rollment jumped 15.3 percent and giving soared more than 65 percent.

Kyela churches have multiplied fivefold since 1975, when the Knapps began work in there, and have gone up each year in baptisms, recording more than 17,875 since 1978 under Doug Knapp's leadership.

The most explosive growth has come since 1982, when Knapp and a team of preachers from the United States led a three-week crusade which saturated the area and resulted in 7,505 professions of faith in Jesus Christ. Another evangelistic effort earlier this year produced 4,119 professions.

## Staff Changes

S. W. Davis, Jr. has resigned as pastor of Horseshoe Church, Tehula. He is now available for supply, interim, and pastorate. He may be reached by phone 348-2502, or write P.O. Box 123 Guntown, Ms 38849.

Leslie Williams has been called by Highland Church, Laurel to serve as minister of education and administration. He is a graduate of the University of North Florida and Southwestern Seminary. Williams comes from three years as comptroller for the Christian singing group TRUTH, based in Mobile, Alabama.



Williams

Marcus Peagler will begin his duties at South Side, Meridian, on Nov. 1 as minister of music and education. He is coming from a similar position at First Church, Butler, Ala. Peagler holds the bachelor of church music degree from the University of Southern Mississippi and M.R.E. degree from New Orleans Seminary. He and his wife, Miki, have two children.

Oscar Geeslin is the new pastor at Meadowbrook Church, Northwest Association. He had served several churches in the association as supply and interim, and he and his family have been members of the Bett Church.

Diamondhead Church has called Bob White as minister of music. He formerly served as minister of youth at First, Bay St. Louis. He is a student at New Orleans Seminary. Paul B. Oglesbee, Jr., is pastor.

Diamondhead Church has ordained Jon Samborski to the deacon ministry. Jon teaches the Adult I Sunday School class and is active in the ministry of the church. He works for the Dupont Corporation. Paul B. Oglesbee, Jr. is pastor.

Mark Giles has accepted the call as music director at Briarwood Church, Meridian, and his wife, Pam Giles accepted the call as youth director. Thomas J. Wood is pastor.

Jason Bird is the new minister of youth, part-time, at South Side Church, Meridian. He is a sophomore at Meridian Junior College, where he is BSU president. Bird has served three summers as a camp counselor at Central Hills. Also he has served as interim youth director at Highland, Meridian, and for two and a half years has worked as sports writer for the Meridian Star.

Ebenezer (Northwest) has called Billy Shackelford as minister of music and youth.

**Jayess Church:** homecoming, Oct. 21; C. J. Smyly, retired minister from Columbia who served the church as interim pastor in 1983, will deliver the morning message; activities for the day will begin with Sunday School at 9:45; morning worship service at 11; lunch served after service; gospel singing will follow, with the Deacons Quartet, the Lincoln County Boys, and local talent. Gilbert Allan, pastor.

**Goodyear Church:** homecoming Oct. 21; Kent Megehee of Yazoo City will be preaching; afternoon musical service will be held at 2:00 p.m.

**New Hope (Simpson):** homecoming Nov. 4; morning services beginning at 11 a.m. followed by dinner on the ground; singing in the afternoon; Foy Killingsworth, pastor.

**Gooden Lake Church, Belzoni:** homecoming Oct. 21; Sunday school at 10 a.m.; morning worship at 11 a.m. Paul Broadway, speaker for the morning service; lunch will be served; Messengers of Greenville will sing for the afternoon service; Billy Burge, pastor.

**Beulah Church, Myrtle:** homecoming, Oct. 21; 10:30 worship service; 12:00 dinner; 1:30 gospel singing. Tommy Snyder, pastor.

**First Church, Minter City:** Oct. 21; John Sproles will be bringing the morning message; lunch will be served after the service.

**First, Florence:** homecoming Oct. 21; 10:30 a.m. and 7:00 p.m.; James Fancher, former pastor, preaching; Jimmy Bilbo, former minister of music, miniconcert, evening service; 12 noon dinner on the grounds; Tom F. Rayburn, pastor.

**Mt. Carmel (Leake):** homecoming, Oct. 21; Sunday School, 10 a.m.; morning service, 11 a.m. note burning at 11 a.m. service; lunch at the church; dedication service in afternoon; special singing in afternoon; Sonny Kelly, pastor, will deliver morning message. Mt. Carmel was established in 1843 and is the oldest Baptist church in Leake County.

**Harrisville Church (Simpson):** homecoming Oct. 21; Sunday school 9:45 a.m.; morning worship 11 a.m.; Truman Scarborough, guest speaker; lunch 12 noon in the fellowship hall; afternoon service 1:30 p.m. Fellowship Quartet, Palestine Church, guest singers; other singing groups from Harrisville Church; Gene Erwin, pastor.

## Panel topic will be inmate rehabilitation

"Inmate Rehabilitation at Parchman Prison" is the topic of a panel discussion Thursday, Oct. 25, at 7:30 p.m. at St. Richard's Catholic Church, 1242 Lynwood Drive, Jackson.

Issues will include how rehabilitation affects inmates, present efforts and future plans at Parchman, and the need for community involvement.

Among the six panelists are Mrs. William Winter, Parchman Superintendent of Programs Dwight Presley, Ronald Lynch, Episcopal chaplain at Parchman; other clergy and lay volunteers in prison ministry.

The event is free, open to the public, and sponsored by Concerned Women of Faith.

## 1985 church insurance rates to decrease

DALLAS (BP) — Insurance rates for Southern Baptist ministers and church employees will decrease next year.

On Jan. 1, 1985, life and disability insurance premiums will be reduced for persons in the Annuity Board's Church Insurance Program. Insurance Services Director John Dudley said term life rates will decrease 13 percent and disability plan rates will be reduced five percent.

There will be no increase in medical rates and premiums for those persons eligible for Medicare will de-

crease 10 percent.

Dudley noted "The initial out-of-pocket expense" for a family will be reduced from \$600 to \$400 per year, while the individual deductible will not be changed.

He said even though medical inflation rates continue to rise, church rates are stabilizing due to "administrative practices and cost containment measures taken by the board in the last two years." Dudley said one of the most successful measures of controlling rate hikes was the replacement of "First-dollar coverage" with a deductible feature.



# Discord could sidetrack the Bold Mission dream

By Bill Webb and Robert O'Brien

RIDGECREST, N.C. (BP)—Southern Baptists' cooperative method of ministry and giving is at the heart of what Cecil Ray calls the denomination's "greatest time of conflict" and its "greatest era of vision."

Southern Baptists are moving toward an hour of destiny when they will decide whether their dream will move them to a new greatness or conflict will destroy them and prevent their ability to achieve such a dream, said Ray, director of the Planned Growth in Giving program.

Ray and James L. Sullivan were the primary speakers as a first-ever Furloughing Missionary Cooperative Program Conference, which drew 270 overseas missionaries, 50 state convention representatives and 100 Foreign Mission Board staff members. Sullivan is retired president of the Baptist Sunday School Board and a former president of the Southern Baptist Convention.

The denomination's Cooperative Program, a plan of voluntary, unified giving started in 1925, is the envy of other denominations, Ray said, but Southern Baptists' "lifestyle of cooperation" has been and continues to be sustained only through continuous struggle.

"Direct appeals just keep on hav-

ing attraction for Baptists," he explained. "Designated giving, a method so frustrating in our work, continues to hold attraction for us."

He said direct appeals and designated giving are throwbacks to the society approach of sponsoring ministries. Societies were single-cause organizations—such as mission, children's home or hospital societies—which appealed directly to each church for funds.

One drawback, as Sullivan sees it, was a person concentrated on perhaps just one aspect of Christian responsibility "rather than the totality of it."

"There was no communication between societies, no way for them to interrelate," he explained. "They were after the same dollar and were thrown into constant competition."

Societies were not accountable to the churches and their boards of trustees were self-perpetuating, he added. "Even the institutions which began under the society system in America—almost all of them—have at some point in history stood on their hind legs, spit in the eyes of their founders and started in a direction opposite from the way their founders intended."

Instead of having a centripetal force which pulled Baptists toward

unity, the society system had a centrifugal force which flung them apart, he maintained.

In that context, Ray, Sullivan, and Foreign Mission Board President R. Keith Parks warned against following those who would have the FMB abandon the Cooperative Program and cast its lot with direct appeals. Southern Baptists rejected the society approach, Ray maintained, "because it didn't work . . . it failed to provide a financial base of support. It didn't work then—and hear me, friends—it won't work now."

What has worked effectively and economically for nearly 60 years has been a system of cooperation which allows Southern Baptists to fulfill their guiding purpose—missions, Ray said.

Cooperation is a struggle for the denomination today because of the ethnic and cultural diversity of Baptists in all 50 states and because of a heritage which originally brought Baptists of a variety of theological, doctrinal, and traditional stripes together for the purpose of missions, Ray and Sullivan explained.

Ray traced how British Baptists and Northern Baptists in the United States passed onto an historical sidetrack after disruptive fights over biblical inerrancy and evolution.

# Robison leaves Euleless congregation

By Toby Druin

EULESS, Texas (BP)—Chafing under what he describes as constant discussion of his ministry by the staff and made to feel "I must sit there and be quiet or I might be misunderstood," evangelist James Robison said he will move his membership from First Baptist Church, Euleless, Texas, to Lake Country Baptist Church, Fort Worth, where he will be involved in the new satellite ministry of the church planned for northeast Tarrant County.

The controversial evangelist, whose ministry has shifted in the last two years to an increased emphasis on healing, deliverance from demons and spiritual gifts, told the Baptist Standard, newsjournal of the Baptist General Convention of Texas, he would join the Lake Country Church sometimes in October.

Lake Country Church, also a Southern Baptist congregation, is led by pastor Jim Hylton with whom Robison is now associated, along with Dudley Hall in a seminar ministry. Hall also will join the new satellite church, Robison said.

He, Hylton and Hall have been praying about establishing the ministry for a year and a half, Robison said. He declined to give details, saying negotiations for property were at a critical stage, but added the location would be north of the Dallas-Fort Worth International Airport in an area he did not consider to be in the First Church, Euleless, church field.

William B. Lucas, director of missions of Tarrant Association, told the Standard he was unaware the Lake Country Church was beginning a new satellite ministry until he read it in the Fort Worth Star Telegram.

Robison's status in the Euleless church has been the subject of such discussion over the past two years as his ministry has taken on characteristics not traditional by Southern Baptist standards. During much of that time the Euleless pastor, James T. Draper, Jr., was president of the Southern Baptist Convention.

Draper told the Standard he was not surprised by the news of Robison's plan to leave the church. He acknowledged he had refused Robison permission to hold one of his seminars in the church and that they had extensive discussions over the last three weeks about the possibility he would move.

"I think it will be a good thing," Draper said, noting some of his members may follow Robison. "Those who want that kind of option (Robison's emphases) will have it. I think it will give people a place to go and those who have been unhappy in the fellowship of our churches will stop being unhappy and go somewhere where they can be happy."

Draper said he didn't expect to lose many members, but added it could be "50 to several hundred." The Euleless church has a membership of about 7,000 and averages more than 2,500 in Sunday school.

The Euleless pastor said, "I just told James I cannot support him anymore

or stand with him, particularly on his approach to the condemnation of local churches and pastors."

During his presidency, Draper advocated a set of bedrock beliefs to determine who is a Southern Baptist. Regarding Robison and his charismatic emphases, the former SBC president said that while the evangelist doctrinally "would not be that different from most of us," his emphases now are "not typically Southern Baptist."

Robison said he resents any attempt to "pull creedalism on me" and resents contentions that Southern Baptists do not believe in miracles today, that spiritual gifts do not apply as they did in New Testament times or that anyone who speaks in tongues has been "satanically deceived."

He has come to his new emphases from studying the Scripture, he said, and not because he has been convinced of its validity by Milton Green, a former Tennessee carpet cleaner who Robison credits with praying for him and freeing him from a "claw in the brain" in 1982.

Robison and Green participated in Bible seminars until Robison joined Hylton and Hall in their own seminar ministry last spring. Green continues his own ministry but, according to the Houston Chronicle, was asked to leave a black Houston church when the pastor charged he was teaching a "negative philosophy."

Robison also denied being against the local church as had been charged. "I am 100 percent behind the local church," he said. "If I'm going to leave one local church and go to another local church and every Sunday work with two or three local churches, how can I be accused of being against the local church?"

Robison said he's never spoken in tongues but added, "I believe I can. I believe any believer can. The Scripture indicates that clearly. It also teaches it is not something you push on somebody. It's the working spirit."

Toby Druin is associate editor, BAPTIST STANDARD.

# SBC Executive Committee delays decision to join Vatican suit

By Stan Hastey

WASHINGTON (BP) — Despite a strongly worded resolution adopted by the Southern Baptist Convention in Kansas City, Mo., and a separate motion urging legal action, the SBC Executive Committee has voted to delay joining a lawsuit challenging U.S. diplomatic relations with the Vatican.

In a routine action taken Sept. 18, the Executive Committee accepted without debate a recommendation from its administrative and convention arrangements subcommittee that a decision on joining a lawsuit filed Sept. 19 by Americans United for Separation of Church and State and other religious groups be deferred until the February executive committee meeting.

Although plaintiffs in lawsuits are under no obligation to join at the time of filing, the five-month delay between executive committee meetings could mean the case will have been argued in the U.S. District Court for Eastern Pennsylvania before the Executive Committee acts.

The recommendation to take no action at present came to the administrative subcommittee from the by-laws workgroup. According to observers present at the workgroup meeting, discussion over deferring action

in the matter centered on avoiding the appearance of opposing President Reagan during his reelection campaign.

Members of the workgroup are John Sullivan, pastor of Broadmoor Baptist Church, Shreveport, La.; Darrell Robinson, pastor of Dauphin Way Baptist Church, Mobile, Ala.; Frank Lady, an attorney from Jonesboro, Ark.; David C. Maddox, a layman from Fullerton, Calif.; Paul Pressler, an appeals court judge from Houston, and John T. Tippet Jr., a retired pastor from Savannah, Ga. Ex-officio members of the workgroup are Frank Ingraham, a Nashville, Tenn., attorney who is chairman of the administrative and convention arrangements subcommittee, and W. Dewey Presley, chairman of the Executive Committee.

Southern Baptist participation in the suit against President Reagan, Secretary of State George P. Shultz, Secretary of the Treasury Donald T. Regan and U.S. ambassador to the Vatican William A. Wilson had been sought by Americans United because the SBC, the nation's largest non-Catholic denomination, is seen as important to the suit's success.

The Kansas City motion requested

the Executive Committee "to see that this Convention's position against a U.S. Ambassador to the Holy See . . . comes properly before any court adjudicating a lawsuit challenging the constitutionality thereof, in whatever manner legal counsel recommends most effective to serve Southern Baptists' interest, it being understood that the Executive Committee may work in concert with other interested parties."

In addition, messengers to the Kansas City convention adopted a resolution protesting U.S. - Vatican relations and pledging "support of actions which challenge diplomatic relations with the Holy See."

Midwestern Baptist Theological Seminary church history professor G. Hugh Wamble, author of both the motion and the resolution, told Baptist Press he was "disappointed that the Executive Committee decided to do nothing about opposing the embassy in the Vatican in the only forum now open to us, the federal judiciary."

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done. — Henry Wadsworth Longfellow.

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## Just for the Record



THE GAS OF FIRST CHURCH, GRENADA recently held a recognition service to honor their GA's. Girls receiving GA pins and badges were — (1st Row) l to r, Maggie McWilliams, Karen Chamberlain, Joey McCarley, Christy Connerley and Ginger Putnam; (2nd Row) l to r, Allison Collins, Michelle Rosamond and Catherine Collins; (3rd Row) l to r, Mandy Barnette, Melissa Scarberry, Foxy Todd, Jennifer Horton, Catherine Petty, Mary Catherine Davis. Leaders are: Natasha Smith, Gail Davis, Sandra Putman. Linda Barnette is the GA director.



The GA's of Bethel Church, Chickasaw Association, held a recognition service on Sept. 23. Receiving Badge 1, left to right, are Tracey Kilgore, Karol McQuary, Cindy Lancaster, Amy Johns and receiving Badge 3, Joy Wicker. GA leaders are Becky Kilgore and Judy McQuary. The GA's were honored with a reception following the recognition service. Thomas Wicker is pastor.



The WMU OF ACADEMY CHURCH, TIPPAAH COUNTY, sponsored a community-wide Senior Citizen's Day June 16. A meal was served with fellowship and singing afterwards. The WMU was organized October 1983 and now has 29 members. James A. Lewis is pastor.

Cumberland Church, Mabon, held a recognition service for Acteens and GAs on Sept. 30. The following GAs received Mission Adventure badges: Kimberly Crowley, Stephanie Crowley, Kris Cummings, Johnnie Sue Cooper, Melonie Cooper, and Christie Pepper. Amy Cummings was recognized for achieving Queen With Scepter in Acteens. Mrs. Anne Earnest and Mrs. Jimmie Cooper are GA leaders. Mrs. Donna Brown and Mrs. Willie Ree Williamson are Acteen leaders. Dwight Brown is pastor.

## Enrollment up at Carey

Running contrary to the nationwide trend of declining enrollments, William Carey College showed a slight increase in the number of students taking courses for credit at its three campuses this fall.

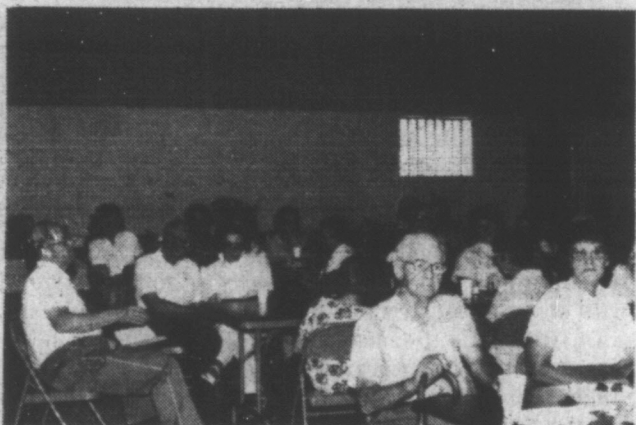
According to figures released today by the registrar's office, 1,746 students are taking credit courses at Carey's Hattiesburg, Coast and New Orleans campuses. This compares



GAs of EASTSIDE CHURCH, BELZONI, recognized Kenzie Harrison, Cassandra Derosier, and Hope Aust (l. to r.) on Sept. 26, for their accomplishments in Missions Adventures this past church year. The girls were presented their badges in gold frames on red felt which are the GA colors. Cassandra and Kenzie were also presented their GA pin. GA leaders are Cindy Gardner and Jacques Lipe. Louis Barner is pastor.

Members of the Church Training union at Driver's Flat Church, Calhoun County, held an olympics training fellowship supper Friday evening Sept. 28. Mrs. Versal Taylor, training director, presented an evening of fun and games using the Olympics theme. Rebekah Wilbourn of Grenada was soloist for the evening.

First Church, Houston, recently retired its second debt in eight months. January, 1984 saw the retirement of a 10 year debt. September, 1984 was the retirement date of the second debt which was incurred in May, 1983. The second debt was retired by using the Together We Build emphasis. The debt was paid in just 16 months and the additional pledges are being applied to future renovation projects. Kenneth A. Marler is pastor.



## Even when we're 68

By Patti Edwards

"I don't know why I waited so long," was the comment made by Denzil Wilson in response to the week of Vacation Bible School held at First Baptist Church of Eudora, ten miles west of Hernando. An active deacon, he has taught adults in Sunday School and Church Training for many years, but this week was an eye opening experience for him.

For the first time in his 68 years, Mr. Wilson not only attended VBS; he taught in the first and second grade department! After working with this age group in RA's, he felt led to volunteer his services when the pastor, Wayne Edwards, was recruiting teachers.

"Pop," as he is commonly known, attended the Associational VBS Clinic and departmental meetings and was well prepared for the fast paced week which enrolled 35 first and second graders.

The children truly enjoyed being with him, especially when he led them on their nature walk during the Nature Study Stop.

Total enrollment for VBS was 179, of which 139 were children. This is a record for the Eudora Church; and all the teachers who worked were greatly appreciated.

Thank the Lord he still can use us even when we're 68 years old and willing to let him!!!

Patti Edwards is director of the First and Second Grade Department in Sunday School at First Church, Eudora.

## Revival Dates

Wildwood, Clinton: Oct. 21-24; nightly worship services, 7 p.m.; Alan Day, First Church, McComb, preaching; Phil Dixon, local gospel vocalist, will be singing on Sun. night, Oct. 21 and Wed. night, Oct. 24; Jenny McLeMore, music assistant, First Church, Jackson, will be the featured singer on Mon. and Tues. nights; Fred Womack, pastor.

Alta Woods, Jackson: Oct. 21-28; Sunday services 11 a.m. and 6 p.m.; Mon.-Fri., 7 p.m.; Guy Henderson, director, Evangelism department, Mississippi Baptist Convention Board, evangelist; Gary Anglin, minister of music, Alta Woods Church, music director.

Beulah, Myrtle: Oct. 22-25; 7:00 nightly; Tommy Vinson, preaching; Sammy Hood, music director; Tommy Snyder, pastor.

West Ripley, Ripley (Tippah): lay renewal weekend, Oct. 26, 27, 28; Lay persons from all over the state will share personal experiences and testimonies. Billy Spencer, Tupelo, is lay renewal coordinator. Bill Baker is pastor.

Southside Church, Aberdeen: Oct. 21-26; Ken Bradley, Carey Chapel Church, Red Banks, evangelist; Lewis Harrington, First Church in Savannah, Tenn., music director; Gerald Hodges, pastor.

First Church, Brookhaven: Oct. 21 to 24; Frank Pollard, president, Golden Gate Seminary, Mill Valley, Calif., evangelist; Randy Grimm, First Church, Prattville, Ala., music director; Sunday services 10:45 a.m. and 7 p.m.; weekday services, 12 noon and 7 p.m.; Robert Self, pastor.

Corinth (Jasper): services at 7 p.m. each Wednesday night, Oct. 17 - Nov. 14; different speaker each night; Oct. 17, D. L. Savell; Oct. 24, Billy Ingram; Oct. 31, BSU, Jones County Junior College; Nov. 7, Leroy Craven; Nov. 14, Lester Gardner; Edd Holloman, pastor.

Society Hill Church, Oakville: lay renewal weekend; Nov. 9 to 11. Ray Henry is pastor.

Parkhill Church, Jackson: Oct. 21-24. Tommy Myles from Scott County, evangelist; Johnny Speedling, McDowell Road Church, leading the music; Sunday services at 11 a.m. and 7 p.m.; weekday services at 7:30 p.m. Mon. — Wed.; James C. Edwards, pastor.

Mt. Olive (Covington): Oct. 21-25; Sunday services, 11 a.m. and 6 p.m.; Mon.-Thurs., 7 a.m. and 7 p.m.; Clyde Little, pastor, Bay Springs Church, evangelist; Hubert Greer, Brookhaven, music evangelist; Kenneth Walters, pastor.

Grace (Neshoba): Oct. 21-24; services at 7 p.m. each night; Ray Frank Robbins, evangelist; Tom Smith, DeKalb, leading the music; Dennis Duvall, pastor.

## Sullivan will lead polity studies at Northside, Clinton

Beginning Sunday, October 21, Northside Church, Clinton, will host James L. Sullivan, former president of the Southern Baptist Convention, leading four evening sessions on Baptist polity.

A native of Lawrence County, Sullivan is a 1932 graduate of Mississippi College and a former pastor of Clinton's First Church. He served pastorate in Mississippi, Tennessee, and Texas before becoming president of the Baptist Sunday School Board in Nashville for 22 years (1953-75).

At Northside Church, Sullivan will teach sessions beginning at 6 and 7 o'clock on Sunday, the 21st, and sessions beginning at 7 o'clock on the following two nights. His session curriculum will come largely from his book, *Baptist Polity As I See It*, published by Broadman Press in 1983.

The book is dedicated to M. O. Patterson, former professor of Bible at Mississippi College.

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# Baptists meet officials in Cuba

By Michael Tutterow

ATLANTA (BP)—Southern Baptist Home Mission Board leaders reported positive results in improving relationships between Cuban Baptists and the Cuban government during their first meeting with Cuban government officials in 25 years.

Gerald Palmer, the board's vice-president of missions, and Oscar Romo, director of the board's language missions division, recently returned from Cuba where they met with a high-ranking Cuban official to discuss the progress of Baptist work in western Cuba.

The visit, the second for both board staffers in the past six years, was the first time board personnel have had an opportunity to meet with government officials about Baptist work on the island for 25 years. Baptist work began in Cuba in 1890, the result of missionary efforts of English-speaking churches established by Americans residing on the island. When those churches requested missions assistance, the Southern Baptist Convention assigned work in Cuba to the Home Mission Board.

However, in 1965 the United States severed diplomatic relationships with the Cuban government, effectively cutting off the Atlanta-based national missions agency from supporting Baptist work in Cuba.

The 1978 visit by Romo and Palmer was designed to improve communication between Southern Baptists and the Cuban government, through the trip only afforded the two men opportunity to talk with Baptist pastors in western Cuba.

But this month's trip, the result of an invitation from leaders of the Baptist Convention of Western Cuba, gave Romo and Palmer an opportunity to meet with Felipe Carneado, minister of cultural associations for the government and a member of Cuba's Central Committee, a high-ranking arm of the Cuban government.

Carneado interrupted his vacation to meet with the two Southern Baptist leaders, who described him as "personable" and interested in Baptist concerns. During the visit, Carneado announced he had signed authorization for the Baptist Convention of Western Cuba to purchase two vehicles. Romo interpreted the decision as a major step toward improved relations between Baptists and the Cuban government.

During talks with the Cuban official, Carneado indicated he was "seeking normal relations with Cuban Baptists in keeping with the law of the land." Both Romo and Palmer noted the atmosphere was more relaxed than during their 1978 visit.

Romo and Palmer also visited a government-sponsored hospital and a genetic cattle breeding project, both of which used the latest technologies. Both men added the economy appeared much improved over their 1978 visit, noting more cars, new buses and surplus food.

The two Southern Baptist leaders

also noted Cuban Baptists were rebuilding the foundation of Baptist work on the island left shaky by the exodus of many Cubans during the early and mid-1960s.

"All of the 110 churches, missions and chapels are open and functioning," said Palmer. Romo added "reports indicate Cuban Baptists are providing an effective witness in their context. Baptists are using every opportunity open to them to preach and witness."

Palmer said, though they are unable to use "all the mechanisms (Southern Baptists) use, Cuban Baptists are finding many ways within their context to provide a witness."

Though they did not see all areas of the island, both men observed no evidence of persecution of either the churches as a whole or individuals. During their stay government officials placed no restrictions on their movements.

Romo and Palmer reported the Baptist seminary in Havana had 13 students enrolled for classes, significant in light of the need for leaders for Baptist churches in western Cuba. Currently there are only 65 pastors to serve the 110 churches and missions.

Though differences exist among Cuban Baptists on how to relate to the pro-communist government, Baptists still cooperate among themselves, Romo and Palmer said.

Romo and Palmer received reports from Baptist leaders that churches were growing numerically and visits to two churches seem to verify the reports. A Monday evening service drew standing room only crowds to a church house that holds about 250 people; a Wednesday service attracted more than 800 Cubans to another Havana church.

The two men said a significant percentage (estimated at 30 to 35 percent) of the worshippers were older youths or young adults.

In meetings with Cuban Baptist leaders, Palmer and Romo encouraged them to "learn to live and minister in the light of their context."

"If they are going to take advantage of the opportunities which are open to them for ministry, they will need to change some of their methods," said Palmer. "They certainly do not need to compromise principles, but sometimes procedure can be changed in order to accomplish their goals."

But the two men stressed Cuban Baptists were in no way subject to the work of the SBC Home Mission Board. "We came to be with them as brothers," explained Romo. "They will have to make their own decisions as a convention. They are an indigenous convention and have no ties to the Home Mission Board. But we're available to counsel with them in areas they desire."

Palmer added, "Baptists can be proud of the fruit of our mission work in Cuba."

Michael Tutterow writes for the Home Mission Board.

## Devotional

### Christ gained the victory

By Alan Kilgore, pastor,  
Oakdale, Brandon  
John 3:13-16

John 3:13-15 says, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life."

The story is told of a great battle that took place many years ago. It was to be a battle that would determine whether an entire nation would remain free or become slaves. Commander Wellington led his army into the battle for continued freedom. Weeks passed as the nation awaited word from their ships as to whether Wellington had won or lost. Then on the horizon a ship finally appeared and began flashing signals to shore. The word from the ship said, "Wellington-defeated." This was all of the message that the people saw because at this precise moment a thick fog began rolling in. All the people on shore were horrified. Their great army had lost and now they were to be the slaves of their enemy.

Just as quickly as the fog had arrived it left and the people watched as the message from the ship was repeated. This time the entire message was seen and the news was this: Wellington-defeated-the-enemy-at-Waterloo. Now instead of becoming slaves they knew that they would remain free.

I would imagine that Satan and all his army shouted with joy as the last breath was drawn by Jesus on the cross. They must have cried out, "Jesus defeated, Jesus defeated!" For three days death's fog covered the grave, but then joy turned to horror for Satan and his host as Jesus rose from the grave and heaven's choir sang in a loud and unified voice, "Jesus defeated death, hell, and Satan on Calvary."

## Names in the News



FRED WOOD discusses the book of Psalms, which will be featured in the January Bible study next year, during a preview study for 55 South Mississippi pastors at William Carey College on Oct. 1. Wood is a retired pastor and Old Testament scholar from Memphis, Tenn. and is author of the study course book "Psalms: Songs From Life."

Hester Deering has completed 23 years perfect attendance in Sunday School at Griffin Street Church in Moss Point. She was presented her pin by S.S. director Sam Jones during the morning worship hour on Sept. 30. Deering is called "The Sergeant" by her church family. She accepted Jesus as her Savior at Griffin St. Church in 1960, and has not missed a Sunday since.

Margaret Ann Cummings of Clinton, wife of Bryant Cummings, retired Sunday School director of Mississippi, is featured in the Oct. 4 issue of *Rocky Mountain Baptist*, in a cartoon by Phil Card on "People Who Have Impressed Me." Mrs. Cummings is a nurse, recently retired from nursing education. She is a curriculum writer for Sunday School and GA and is a state approved Sunday School worker for children.

Lance Hoggatt, of Brookhaven, has been named pastor of Hay Valley Church in Gatesville, Texas. A graduate of the University of Southern Mississippi, Hoggatt currently is working on his doctorate in biblical studies at Baylor University.

Hoggatt's wife, Theresia Walls Hoggatt, is also a graduate of the University of Southern Mississippi. She is a Baylor police officer.

Four deacons were ordained Sunday night, Oct. 7, at Morrison Heights Church, Clinton. They are Gerald Daniel, Richard Hawthorne, Walter Jordan, and Larry Singletary.

James C. Wilson was ordained as deacon at Driver's Flat Church. His brother, Roy C. Wilson was in charge of the ordination service.

Ricky Pace will be ordained as a deacon at Southside Church of Aberdeen on Oct. 28 at 7:00 p.m. The ordination council will be 5:00 p.m. Gerald Hodges is pastor.

### Teens and astrology

PRINCETON, N.J. (EP)—Today some 55 percent of teens interviewed in a Gallup poll indicated that they believe in astrology, compared with only 40 percent in 1978. Overall, eight out of every 10 teens indicated that they believe in at least one of eight supernatural phenomena listed in the survey.

## Civil rights measure killed

WASHINGTON (BP) — Unable to break a procedural logjam erected by opponents of the Civil Rights Act of 1984, the U.S. Senate killed the measure designed to clarify the scope of federal laws barring discrimination based on age, sex, handicap or minority status.

By a vote of 53-45, the Senate tabled the measure which had passed the House of Representatives by a lopsided 375-32 vote and had 63 co-sponsors in the Senate. Sponsors of the measure had sought to attach it to the pending Continuing Resolution — a stop-gap funding measure Congress had to pass before adjournment to keep federal agencies and programs running for which regular appropriations bill had not yet cleared.

But opponents of the measure, led by Sen. Orrin G. Hatch, R-Utah, successfully used Senate procedures to prevent an up-or-down vote on the amendment.

The Civil Rights Act of 1984 was designed to overturn the Supreme Court's 1984 ruling in the Grove City College case which held that only the particular program or activity of an institution receiving federal funds was subject to federal anti-discrimination statutes.

In a statement forwarding the SBC position to the Education and Labor Committee, Baptist Joint Committee on Public Affairs executive director James M. Dunn declared: "There are constitutionally valid reasons why churches and those organizations integral to their religious mission may find it necessary, as a requirement of sincerely held religious beliefs, to discriminate against people in their hiring practices."

The statement further explained, "A denominational school must have the right to hire teachers in sympathy with the religious beliefs of the religious group which founded and supports the school. A church which for sincere theological reasons cannot ordain women to the priesthood may not be forced to do so by the state."

## Baptist Memorial offers seminars

A one-and-one-half-day seminar designed to provide physicians with current therapeutic approaches in treating rheumatic diseases will be held Oct. 19-20 in the Baptist Memorial Hospital auditorium, 20 S. Dudley St., Memphis.

The seminar begins with registration at 8 a.m. Oct. 19. The fee is \$100 for physicians, \$50 for others.

A one-day seminar titled "Dysphagia, Dysarthria, Dyspraxia and Dysphasia in Stroke Rehabilitation" will be held Oct. 26 in the Baptist Memorial Hospital auditorium.

A local expert on stroke rehabilitation, William T. Satterfield, Jr., medical director of the Stroke Unit at Baptist Hospital's Regional Rehabilitation Center, will be a featured speaker.

Other lecturers' topics include motor speech problems and aphasia.

The seminar begins with registration at 7:30 a.m. and adjourns at 5 p.m. The fee is \$75 for speech pathologists and \$50 for others.



# The Holy Spirit's temple

By Bobby Lee, Tupelo  
I Corinthians 6:12-20;  
Ephesians 5:15-20

Bought with a price (I Cor. 6:11-20). The Greeks always looked down on the body. The important thing was the soul, the spirit of a man. The body was a thing that did not matter. Now that issued in one of two attitudes. Either it issued in the most rigorous asceticism, or it was taken to mean that since the body was of no importance you could do what you liked with it. What complicated this was the doctrine of Christian freedom and liberty which Paul preached. If the Christian man is the freest of all men, then is he not free to do what he likes.

The stomach was made for food and food for the stomach. Food and the stomach naturally go together. In precisely the same way the body is made for its instincts; it is made for the sexual act and the sexual act is made for it; therefore let the desires of the body have their way. Paul's answer is clear. Stomach and food are passing things; the day will come when they will both pass away. But the body, the personality, the man as a whole will not pass away; he is

made for union with Christ in this world and still closer union hereafter. What then happens if a man commits fornication? I don't know how to explain it, but Paul says that he sins against his own body.

It is Paul's insistence that we are not our own. We belong to Christ, because Christ has bought us at the cost of his life.

The Christian is to walk carefully (Ephesians 5:15-20). The consistent walk of the believer is with full knowledge of the temptation that surrounds him. Still he is not as the unwise, but as the wise. He looks carefully how he walks, not ignorant of Satan's devices. The wise Christian is strict with himself about his walk. The unwise person is the unthinking person who follows the line of least resistance and very often surrenders his convictions. The word "circumspectly" carries the idea of strictness and exactness based on careful observation. He is a wise man who looks all around him as he walks.

We are to "redeem the times," which means that we are to seize every opportunity to spread the gospel.

A walk in wisdom is defined as "understanding what the will of the Lord is."

An unwise and senseless man will become drunk with wine, but a wise and sensible Christian will be filled with the spirit. Our being "filled with the spirit" means that the Holy Spirit has complete control of our whole being.

The song of a man reflects his soul. Let me hear a man sing and I will be guided in determining where his devotion lies.

Thankfulness goes along with spirituality and godliness. Do we thank God for all things? Do we thank him for the sobs as well as for the songs? We may not know now why all the difficult things of life come our way, but we do know that all things are for our good. May God deliver us from the thankless spirit.

# We love the lost

By Charles E. Myers, Jackson  
Romans 9:1-3; 10:1, 9-17

In the ninth and tenth chapters of Romans, Paul deals with Israel's rejection of God. It was a subject quite difficult for him to discuss. After all, he was a Jew. God had chosen these people for a special purpose. That purpose centered in a redemption of the world through God's atoning grace. The atonement involved the sacrifice of God's Son. The Jewish people rejected the whole idea, choosing to believe they could earn God's approval by simply keeping the law. Their refusal to accept Christ left God with no other choice. They had rejected God and were lost.

As Paul begins to explain this rejection his whole being cries out in pain. These are his people, flesh of his flesh, and bone of his bone. He speaks of a great sorrow and unceasing pain because of their rejection. He would be willing to spend an eternity in hell if by doing so his people could be saved. Rarely has a statement of such deep love been made. It was similar to the one made by Moses when he prayed for God to forgive Israel's sin. It certainly reflects the spirit of Christ who suffered the agonies of hell to redeem us from sin. And it reminds us that every Christian ought to have a love in his heart for those who are lost, a love based upon the Christian's love for Christ our Saviour.

Again, as he begins the tenth chapter, Paul declares his love for Israel and his constant prayer to God for their salvation. He recognizes that they want to be accepted by God and they work hard at being good. But salvation does not come from being good; it comes through an experience of faith in Jesus Christ. God has made no distinction between people. He does not have one plan for one group and another plan for another. He does not have one set of rules for the Jew and another for Gentiles. The same Lord is Lord of all and is willing to hear any who call upon him. By the same token he will not force himself upon anyone who does not call.

Salvation then does not come to a person because he is a Jew, now or later. Nor does it come to one because he is good. It comes to those who by faith accept Jesus, whom God raised from the dead, as Saviour. Before one can call upon him for salvation, one must believe in him. This belief involves intellect and faith. One comes to know who Christ is, accepts the fact he died for our sins and was raised by God from the dead. One understands that the purpose of this was to make possible our redemption. Understanding and accepting all of this, we then call on him for salvation.

Behind that belief is the one who witnesses to us. It may be the preacher, the teacher, the parent, or the friend. Someone shares with us his knowledge of God in such a way that we accept it. That knowledge becomes ours. Not everyone who hears, believes or accepts that

knowledge. But there is no way for anyone to have access to that knowledge except some individual, or group of individuals, share with him. There must be a witness.

And Paul says there will be no witness unless one is sent. And who does the sending? God. The Holy Spirit moves in the hearts of people causing them to share with others their knowledge of God and what faith in him can do. God can send only those who know him and have trusted him for salvation. You really cannot be a witness to something you know nothing about. God can use only those who can verify his word because of a personal experience. God is constantly calling those of us who know him to share our knowledge with others. That is a part of our purpose and a part of God's plan for others redemption.

It goes without saying that not all those to whom we witness will hear. Certainly that was true in Paul's case. Even his fellow Jews would not listen to him. But those who will hear and believe can find salvation just as we have. And they cannot come to that experience without first hearing. This emphasizes the tremendous importance of our being willing to be a witness.

God ordained that witnesses be sent in order for people to hear and believe. Then when they came to the place where they believed, they could in faith call on the name of the Lord and find salvation. That believing comes by hearing the word and results in an experience of faith in God.

If people do not accept, then somewhere down the line the process has broken down. We know the failure is not with God. He has sent us to witness. The failure is either because we did not go or because those we witnessed to refused to believe. We need to be extremely careful that the failure is not ours. If we love God we must be a people who love lost people and are anxious to share our knowledge of Christ with them. Unless we do we fail God and the people he seeks to redeem.

## Bible Book

# Isaiah's call and message

By Vernon L. Sikes, Yazoo City

Isaiah 1:1-6:13

At about the same time that the countrified Micah was prophesying, citified Isaiah was proclaiming a message that paralleled Micah's. The two spoke essentially the same message of destruction for the Israelites because they aborted all that God had planned for them. Isaiah had become intensely aware of his and his people's evil.

## I. God calls to Isaiah (Chapter 6)

The story of Isaiah's call is miraculous — not so much for the dramatics of it, as for the concern that God showed for one who thought himself too sinful to be used of God. He found himself in God's presence and his immediate reaction was: "Woe is me! for I am undone; because I am a man of unclean lips . . ." (v.5). Bible history teaches us that God doesn't choose the ones who think themselves qualified to do the job. Rather, he calls those who acknowledge that they are unfit, unclean, and far from qualified.

God called him to do a job that would result in a small harvest of souls (vv. 9 & 10). No matter what Isaiah said to warn the people, God warned him that he would meet opposition because their hearts were already hardened. Their rebellion against God had become ingrained. Their response to God was impossible. But there was a ray of hope, for v. 13 speaks of a remnant that would survive the obliteration.

## II. Judgment against Judah

Any true dog lover has frequently wished that the people he knew were as loyal as his dog — always there, submissive, respectful of his master. In like manner, God's respect for the common sense of donkeys and oxen in contrast to the stupidity of his own children must have seared the ears and the conscience of the people as Isaiah spoke.

Because of the people's indifference, his rod of correction had fallen upon the nation (1:5), but despite the bruises and welts and infected wounds, they persisted in their sins. Even their sacrifices were an abomination to the Lord (1:11-15).

How it must have pained God to see his once "faithful city become a harlot," once with "righteousness lodged in it; but now murderers" (1:21). The government was to be in a state of disarray with no capable leadership (3:1-9; 3:12-15).

The society's obsession with ungodly affairs is represented in Isaiah's attack on the "haughty" women of the day (3:16-26). The prophet used this to illustrate the sharp contrast between the intolerable conditions of the poor (3:14-15) and the pointless ornamentation of the more fortunate. They did not concern themselves with the oppressed and therefore, judgment would fall upon them.

In the Song of the Vineyard (5:1-7), Isaiah related in parable form how

God had lovingly cared for a vineyard (the Jewish nation) prepared expressly for his children. He had done everything to insure a heavy harvest, but because the grapes (their lives) were sour instead of sweet, he promised to abandon them — temporarily.

## III. Blessing via judgment

Humanly speaking, God had every right to totally abandon the Israelites. They had turned upon the one who had blessed them throughout history. They had perverted their most sacred vows to God and had completely turned their backs on him. Did they deserve any better treatment? We would probably say "No!" but God had infinitely more love for mankind — more than we can humanly fathom.

Yes, he promised to cut them off, to melt them down, to destroy them and their gods with them. But because of his covenant with them, he would remain true despite their untruth. He would be constant in spite of their fickleness. Israel was to be "invaded again and again and destroyed, yet it will be like a tree cut down, whose stump still lives to grow again" (6:13).

If we really think about it, is our country running a parallel course with Judah? Forget the rationalization and the alibis. Do we see things happening around us that we should publicly denounce as Christians?

Isaiah did it, and if God could use that sinner, he certainly is calling us all to our place of service. The choice is ours. Either we turn our backs on him as did the Israelites, or we stand true to God's calling.

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